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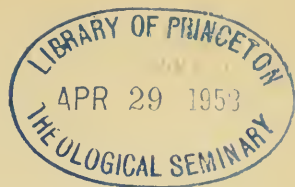












N O T E S ,

CHIEFLY CRITICAL AND PHILOLOGICAL,

ON THE

HEBREW PSALMS,

BY

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VICAR OF HOLLOWELL.

VOL. I.

WILLIAMS AND NORGATE,  
14, HENRIETTA STREET, COVENT GARDEN, LONDON ;  
AND 20, SOUTH FREDERICK STREET, EDINBURGH.  
1879.

B. WESTERMANN & CO.  
838 Broadway, New York,

7

WARRINGTON:  
PRINTED BY GEORGE POWLSON, ADVERTISER OFFICE,  
MARKET GATE.

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## P R E F A C E.

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THIS Work, in its original conception, was intended as a Supplement to the many and valuable Commentaries that have appeared of late years. With this end in view I had put together the results of many years' patient study of the *harder places* of the Hebrew Psalms. I had, therefore, seldom reproduced the fruits of other men's labours. Availing myself of them,—I think to the fullest extent,—and gratefully acknowledging my indebtedness to them,—it was my main object to advance this special study by some further steps:—to bestow my attention exclusively upon those difficulties which others had failed either to see or to surmount.

Upon consideration, and upon advice of

friends, I have to some extent departed from that former plan. A mere collection of original treatises upon the more difficult places would have had a desultory and incomplete appearance, and would have been really insufficient for the purposes of the general student. What is now offered is, for those purposes, complete in itself, in so far as any such work can be regarded as complete. That is to say, I have now annotated every passage that seems to require annotation. That my notes might not be unnecessarily numerous or unnecessarily long, I have nowhere tried to save the reader the trouble of thinking for himself, or of consulting the Grammar and Lexicon for himself.

By the thoughtful student some of the results of my labours will, I trust, be found interesting and valuable. I cannot announce them all with equal confidence. Some of the most important, however, are attested by demonstration as conclusive as, in such matter,

is possible. Such, for example, is the proposed emendation of Ps. xl. 7.

But my labours have not been confined to glaring difficulties. There are difficulties that do not glare. And in no human production can we find so many unintelligible things that are not recognised as unintelligible, as in the well-conned and well-thumbed Psalter. Reverence, love, and familiarity, accumulating through many ages, have combined to hide the blemishes of text and versions, or to transform them into beauties. Even competent scholars seem here often unconscious of difficulties and absurdities which they would instantly detect, and submit to critical inquiry, if found in the text or translation of a Greek or Roman author.

The detection and elucidation of such latent errors, or occasions of error, have occupied a large share of my attention, and tend often to restore that continuity of thought which we

seldom find, and seldom seek, in a Hebrew Psalm.

Some fundamental principles, of great importance in the study of the Hebrew Scriptures generally, and upon which I have based the explanation of many difficulties in the Psalms, are stated at considerable length in my Prolegomena.

The plan of my work lays me under few obligations to mention by name either former or contemporary Commentators on the Psalms; since I have taken up the task for the most part where they have left off. It would, however, seem ungracious, on the part of an English writer, not to mention with gratitude and admiration the noble work of Dean Perowne.

In so retired a corner of the great field of literature, such work as this of mine, however arduous and however successful, can expect little recognition and no reward.

But without any misgivings do I appeal to



the generous judgment of my fellow-students. If they shall judge me to have failed, they will consider that it is only where the greatest scholars have failed before me, since I have addressed myself mainly to those points wherein they have been least successful. If in respect of any of these I shall be found more successful, the labour of many years will not be altogether fruitless.

*Hollonell, August 6th, 1878.*



## PROLEGOMENA.

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§ 1. Since it is not my purpose to reproduce, except in so far as it shall be found necessary, that which others have elaborated in connection with the Hebrew Psalter, I must warn the reader not to expect here that which he may easily find elsewhere. In these introductory remarks many points of interest and importance are left untouched, as, for example, the authorship, the arrangement, the rhythmical system, and the liturgical use, of the Psalms. If any of these points had been inadequately treated by others, it would have devolved upon me, according to my purpose, to endeavour to supply the deficiency. But this is not the case. All these, and many other, matters bearing upon the Hebrew Psalms, have been carefully and successfully investigated. I have therefore left them alone.

There is, however, one part of this subject,

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and that, perhaps, the most important part of all, which has hitherto been overlooked or but carelessly considered. I mean the special relationship in which the Psalm-writers stood towards God. It is easy to see that even the best of our commentators and annotators hold very vague and loose opinions upon this fundamental matter.

It is this, therefore, that I feel it necessary to dwell upon more especially and expressly, in these Prolegomena. The importance of the investigation can hardly be over-estimated.

For the Hebrew Psalmists represent a more perfect intercourse with Deity than has been even imagined by any others. The question occurs at the outset,—*Upon what grounds was this intercourse conducted, or supposed to be conducted?*

§ 2. To suppose that the Hebrew Psalms express the aspirations of untutored and unfettered souls towards an indefinite God will be delusive on the one hand ; as, on the other, will be the assumption of Christian principles in these pre-Christian compositions.

The truth of the matter is not a very simple one. It is to be gathered both from the historical

records of the Jewish people and from their liturgical (more especially their *sacrificial*) observances. A knowledge of these observances is essential, both as bearing upon the general question of relationship towards God, and as throwing direct light upon innumerable passages in the Psalms.

With these, therefore, especially with the piacular sacrifices of the Israelites, I shall begin ; passing on from the Levitical directions concerning them to the occasions and circumstances of their institution. To these points I must invite the reader's very close and careful attention, with which I shall be able to present him with a distinct view of the somewhat complex relations in which the Psalm-writers stood towards Him whose varied relationship to them is their constant theme.

§ 3. The Levitical directions concerning the occasions on which sin-offerings were to be brought are found in the following places : Exod. xxix. 10—14, 36 ; Lev. xvi. ; Numb. xxviii. 15 ; xxix. 38. These are directions for stated and solemn occasions of sin-offerings.

Levitical directions concerning the piacular sacrifices,

The special occasions are mentioned in Lev. iv.; v. 1—13; xii. 6—8; xv. 15, 30; Numb. vi. 9—11, 16.

The occasions (always *special*) of the trespass-offering are mentioned in Lev. v. 14—19; vi. 1—6; xiv. 12; xix. 20, 21; Numb. vi. 12. An important example of the application of the law of the trespass-offering is to be found in Ezra x. 19.

Now if we confine our attention to the above-mentioned passages, supposing that we have in them a complete and systematic enunciation of the law of each kind of sacrifice, we shall find it extremely difficult, if not impossible, to arrive at a satisfactory definition of either. I cannot, however, suppose that we have in these passages all the information with regard to the import of the sacrifices that was possessed by Moses and the Jewish people generally. They appear to me to be supplementary details of a general law or principle, well known to them, but nowhere expressly stated in the Levitical records which we possess. Indeed it is not impossible that most, if not all, of the *special* directions above referred to were given

*pro re natá*, although they are set down as if they were laws prescribed from the beginning to meet the cases to which they refer. We may observe the same thing in some of the *moral* statutes of the law, where combinations of circumstances are mentioned such as could hardly by any possibility have been legislated for before their occurrence. And yet these divine decisions on particular cases are set down as laws prescribed to meet such contingencies.

Now one thing is quite evident in these passages relating to the sin-offering and the trespass-offering, viz., that they assume a knowledge of the principle on which the distinction between the two was originally founded. While, therefore, it is impossible, as I believe, to ascertain the principle of distinction from these particular cases, yet if we can discover the principle independently of these passages, the cases which they contain will be found to fall easily and naturally into their proper classes.

The occasions on which the sin-offering and trespass-offering, respectively, were commanded, are given us in Smith's *Dictionary of the Bible*, in a table which we shall find useful, although

in one or two particulars, as we shall presently see, the arrangement is not perfectly accurate. It is as follows :—

“ The sin-offerings.

“ (A) REGULAR.

“ (1) *For the whole people*, at the new moon, passover, pentecost, feast of trumpets, and feast of tabernacles (Numb. xxviii. 15 ; xxix. 38); besides the solemn offering of the two goats on the great day of atonement (Lev. xvi.).

“ (2) *For the Priests and Levites* at their consecration (Exod. xxix. 10—14, 36); besides the yearly sin-offering (a bullock) for the high priest on the great day of atonement (Lev. xvi.).

“ (B) SPECIAL.

“ (1) *For any sin of ‘ignorance’* against the commandment of the Lord, on the part of priest, people, ruler, or private man (Lev. iv.).

“ (2) *For refusal to bear witness* under adjuration (Lev. v. 1.).

“ (3) *For ceremonial defilement* not wilfully contracted (Lev. v. 2, 3), under which may be classed the offerings at the purification of women (xii. 6—8), at the cleansing of leprosy



(xiv. 19, 31), or the uncleanness of men or women (xv. 15, 30,) on the defilement of a Nazarite (Numb. vi. 6—11), or the expiration of his vow (16).

“ (4) *For the breach of a rash oath*, the keeping of which would involve sin (Lev. v. 4).

“ The trespass-offerings, on the other hand, were always special, as—

“ (1) *For sacrilege ‘in ignorance,’* with compensation for the harm done, and the gift of a fifth part of the value besides to the priest (Lev. v. 15, 16).

“ (2) *For ignorant transgression* against some definite prohibition of the law (Lev. v. 17—19).

“ (3) *For fraud, suppression of the truth, or perjury* against man, with compensation, and with the addition of a fifth part of the value of the property in question to the person wronged (vi. 1—6).

“ (4) *For rape of a betrothed slave* (Lev. xix. 20, 21).

“ (5) *At the purification of the leper* (Lev. xiv. 12), and the *polluted Nazarite* (Numb. vi. 12), offered with the sin-offering.”

Attempts that have been made to define the difference between the two sacrifices.

§ 4. With this table before us, we can glance briefly at some of the attempts that have been made to define the difference between the two sacrifices. Let me first remark that a difficulty has been felt with regard to Lev. v. 1—13, which in this table is rightly included in the law of the sin-offering, since the law of the trespass-offering does not begin until verse 14, where it is introduced with a fresh formula of divine authorization. The difficulty arises from verses 5 and 6, which stand thus in our English version : “ And it shall be, when he shall be guilty (כִּי יֵאָשֵׁם) in one of these things, that he shall confess that he hath sinned (אִשֶּׁר חָטָא) in that thing. And he shall bring his trespass-offering (חַטָּאת) unto the Lord for his sin (חַטָּאתוֹ) which he hath sinned, a female from the flock, a lamb or a kid from the goats, for a sin-offering (חַטָּאת); and the priest shall make an atonement for him concerning his sin.”

This passage seems to sink all difference between the sin-offering and the trespass-offering, calling the same sacrifice first by one name and then by another, and designating the offence first as a *trespass* and then as a *sin*.

The explanation is this :—At the end of the law of the sin-offering, and before the statement of the law of the trespass-offering, a few cases are mentioned which come mainly within the sphere of *sin*, but have also some slight tinge of *trespass*. Accordingly, *in addition* to the sin-offering, a modified form of trespass-offering is commanded. The modification consists (*a*) in allowing a *female* victim :—the victim of the proper trespass-offering being in all cases a *ram* :—the *lamb* mentioned in Lev. xiv. 12, and Numb. vi. 12, being in both cases a male ;—(*b*) in allowing the substitution of inferior animals, as pigeons, for the proper victim ;—such allowance being made in the sin-offering, in case of poverty, but *never* in the proper trespass-offering.

Another point of difficulty, and one which I shall not attempt to explain in this section, is found in Lev. v. 17, as compared with iv. 2. “This rule for the trespass-offering,” says Kurtz, “is almost exactly the same as that for the sin-offering, with the single exception that in the one we find וְלֹא־יָדַע, ‘*and knoweth not*,’—in the other כְּשֹׁגְגָה ‘*in ignorance*.’”

Well may he add, that commentators for the most part have here come to their wits' end.

Of the whole question Kurtz says :\* "There is scarcely a single question connected with the whole range of Biblical theology, on which there has been so much pure conjecture, and about the settlement of which theological science was so late in arriving at a correct conclusion, although the foundations for it evidently existed in the Biblical text, and were not very difficult to find."

I shall examine Kurtz's "correct conclusion" presently. He goes on to say :—

"Most of the opinions expressed need no refutation. For example, that of Clericus (on Lev. v. 16), who maintains that the difference is in the words only, and not in the thing itself; or that of Carpzov, who contents himself with saying, '*Omne istud differentiae genus ex sapientissimo legislatoris arbitrio pendere*;' or that of Saubert (*De Sacrif. vet.*), who understands by שׂם an intentional and malicious sin, and by חטאת an unconscious one; or that

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\* Kurtz, *Sacrificial Worship of the Old Testament*, § 93.

of Michaelis, who refers the former to sins of omission, the latter to sins of commission, in which he is just as arbitrary as Grotius, who does the very opposite. We may put Aben Ezra in the same class, when he refers the sin-offering to sins in which ignorance of the law could be pleaded, and the trespass-offering to those in which the law was forgotten; and Abrabanel also, with other Rabbins, who maintain that trespass-offerings were presented when the transgression was doubtful, and sin-offerings when this was not the case. Philo's opinion is quite as wide of the mark, viz., that the trespass-offering was intended for cases in which the sinner was impelled by his own conscience to accuse himself of the sin. The same opinion, essentially at least, has been advocated by Josephus, and among modern theologians by Venema, Reland, and others, and last of all by Winer, who maintains (ii., 432), 'that whoever brought a trespass-offering was convicted by *his own conscience*; but he who brought a sin-offering was convicted of a definite, but yet unconscious sin.' Bähr (ii., 412) is also of opinion that this view comes the nearest to the truth, though he admits that it by no means removes

all the difficulties, and that he does not see how they are to be removed. Gesenius says that nothing more can be determined than that the sin-offerings were presented *in gravioribus maxime delictis*, and the trespass-offerings *in levioribus locum habuisse*. Hengstenberg's view is by no means satisfactory. It amounts to the following: every sin, even when committed against a neighbour, was a robbery of God, and as such demanded reparation. But the sacrifice could not satisfy this demand. For the quieting, however, of anxious consciousness, and the stirring up of sleepy ones, the trespass- (or compensation-) offering was introduced. (According to Numb. v. 5, 6, he says, *Asham* literally means compensation). 'The sin was appraised, and in the sacrifice, to which the same value was ideally attributed, a restitution or compensation was made for the robbery of God, which was connected with every sin. And as the principal object was to represent the idea that sin is a robbery of God, and to establish that idea in the Church, the trespass- or restitution-offering was expressly instituted for a limited number of cases only.' In opposition to this, we must repeat that *Asham* does not signify

compensation at all ; that by this view the atoning force of the sin-offering is destroyed ; that, if it were correct, every sin would have required a trespass-offering ; and that in that case the trespass-offering would have been more important than the sin-offering ; whereas, as the ritual clearly proves, the opposite was really the case. Ewald's view is still more decidedly false. ' A simple sin-offering was sufficient,' he says, ' and no further special act of penance could intervene, either when the transgression of a single individual was first of all observed by others, and then pointed out to him, or when the transgression proceeded from the whole congregation, so that no one felt himself to be more guilty than another ; whereas, on the other hand, if anything improper or unholy lay at the door of an individual, of which he alone was conscious at first, or which he felt at first as pressing upon him alone, without there being any necessity for others to call upon him to offer an atonement for it, the atonement could not remain so simple an act, but his atoning sacrifice had to be increased in a peculiar manner into a trespass- or penitence-offering ; and very frequently even this was not sufficient without compensation for

an injury that might possibly have been deliberately inflicted.'”

§ 5. Now it is very plain that most of these explanations are entirely without warrant from the Biblical notices of these two sacrifices. Some of them are plainly at variance with those notices. But even those which may be made to fit in with the requirements of the Levitical directions are unsatisfactory in this respect, that the principle assumed as the ground of distinction is frivolous and insignificant. Can we imagine, for example, that one kind of sacrifice, with peculiar victims, and a peculiar ritual, would have been assigned to sins of omission, or of unconsciousness, or of involuntary weakness, and another kind to sins of commission, to conscious, or to voluntary offences? No such principle of difference is sufficiently important, or sufficiently worthy of the distinction made by the Divine Wisdom. At least, we have a right, I think, to look further for a more important principle.

An idea that has gained acceptance with most of those who have really studied the question is, that the principle of the *Asham* was the



*satisfaction of a right*, either of God or of man, that had been invaded by the offender.\* Now it happens that this explanation suits most of the cases in which the *Asham* is enjoined. But two serious objections lie against it. First, the objection stated above, that the principle is not of sufficient importance; and, secondly, that it is very indefinite. What conceivable offence is there that could not with the greatest ease be considered as an infringement of the rights either of God or of man? This view, however, is taken by many of those who have a right to be heard in the matter. Thus in the *Commentary on the Old Testament*, by Professors Keil and Delitzsch, we find the following summary (p. 315):—

“If now, in order to obtain a clear view of the much-canvassed difference between the sin-offerings and trespass-offerings, we look at once at the other cases for which trespass-offerings were commanded in the law, we find in Numb. v. 5—8 not only a trespass against Jehovah, but an unjust withdrawal of the property of a

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\* I shall shew, further on, *how* it is that this idea has so generally been entertained.

neighbour, clearly mentioned as a crime, for which material compensation was to be made with the addition of a fifth of its value, just as in Lev. vi. 2—7. So also the guilt of a man who had lain with the slave of another (Lev. xix. 20—22) did not come into the ordinary category of adultery, but into that of an unjust invasion of the domain of another's property ; though in this case, as the crime could not be estimated in money, instead of material compensation being made, a civil punishment, viz., bodily scourging, was to be inflicted ; and for the same reason nothing is said about the valuation of the sacrificial ram. Lastly, in the trespass-offerings for the cleansing of a leper or of a Nazarite who had been defiled by a corpse, it is true we cannot shew in what definite way the rights of Jehovah were violated, but the sacrifices themselves served to procure the restoration of the persons in question to certain covenant rights which they had lost ; so that even here the trespass-offering was to be regarded as a compensation or equivalent for the rights to be restored. From all these cases it is perfectly evident, that the idea of satisfaction for a right which had been violated, but was about to be

restored or recovered, lay at the foundation of the trespass-offering, and the ritual also points to this. The animal sacrificed was always a ram, except in the cases mentioned in Lev. xiv. 12, and Num. vi. 12.\* This fact alone clearly distinguishes the trespass-offerings from the sin-offerings, for which all kinds of victims were offered, from an ox to a pigeon, the choice of the animal being regulated by the position of the sinner and the magnitude of his sin. But they are distinguished still more by the fact, that in the case of all the sin-offerings the blood was to be put upon the horns of the altar, or even taken into the sanctuary itself; whereas the blood of the trespass-offerings, like that of the burnt and peace-offerings, was merely swung against the wall of the altar (chap. vii. 2). Lastly, they were also distinguished by the fact that in the trespass-offering the ram was in most instances to be valued by the priest, not for the purpose of determining its actual value, which could not vary very materially in rams of

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\* I have already pointed out that these cases form no exception to the rule, which *invariably* required a *ram* as the victim of the trespass-offering.

the same kind, but to fix upon it symbolically the value of the trespass for which compensation was required. *Hence there can be no doubt, that as the idea of expiation of sin, which was embodied in the sprinkling of the blood, was most prominent in the sin-offering ; so the idea of satisfaction for the restoration of rights that had been violated or disturbed came into the foreground in the trespass-offering."*

I put in italics the last sentence of this paragraph, as expressing a most important distinction between the sin-offering and the trespass-offering, and one that comes very near to the whole truth of the matter. Taken as a whole, however, the principle assumed is faulty in the particulars already alluded to.

§ 6. The view taken by Kurtz is more elaborate. Starting with that most important enunciation of the law of the trespass-offering in Lev. v. 14—19 ; vi. 1—7, he points out as a common characteristic of all the offences herein referred to as requiring a trespass-offering, that they are all considered as acts of faithlessness or treachery against the Lord (מעל ביהוה). Thus the first section of this law (v. 14) begins :—

נפש כי תמעל מעל and the second (v. 21, or in E. V., vi 2) נפש כי תחטא ומעלה מעל ביהוה. He shows that while etymologically the root מעל is about equivalent to בגד,\* yet that in actual use the former is almost exclusively restricted to breaches of that covenant fidelity that was due from Israel to the Lord their God. This, therefore, he takes to be the characteristic of those offences that required a trespass-offering for their expiation. "But," he adds, "every מעל ביהוה could not be expiated by a trespass-offering. And the design of the passage before us is to give more particular information on this point." It commences, he says, with one particular kind of sins, viz., those committed in connection with "the holy things of the Lord." But this class is restricted to sins committed in ignorance. Now at chap. v. 17 comes the difficulty in the fact that this verse *appears* to express precisely the same rule for the trespass-offering that in chap. iv. 2 is laid down for the

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\* The idea of *covering* is common to both roots. Accordingly from the one we have מעיל a kind of cloak ; from the other, בגד, a covering generally, and specially an outer garment.

sin-offering. Riehm, who, according to Kurtz, was the first to see the explanation of this difficulty, is quoted as saying: "This passage, viz. chap. v. 17—19, has not a new formula of introduction, and therefore is immediately connected with what precedes; so that the same *class* of sins is intended as before." But if the same class, yet not the same species; for, according to Kurtz, while ver. 14—16 refer to fraudulent acts with regard to the holy things of the Lord, ver. 17—19 refer to fraudulent acts in relation to another persons property, yet still regarded as faithlessness towards the covenant God.

Coming now to the section in the next chapter, he takes this to refer to the same kind of sins as are referred to in chap. v. 17—19, but with this difference, that whereas *they* were committed ignorantly or involuntarily, *these* from their nature cannot have this extenuating plea.

In Numb. v. 5—10, the law of the trespass-offering is stated in very general terms. Yet it is still confined to the מעל ביהוה.

But now three *special* cases remain to be

brought under the same category. The first is that mentioned in Lev. xix. 20—22. Upon this case Kurtz remarks :—

“The violation of another person’s bond-maid, whether of foreign or Israelitish descent, is certainly presented in this passage in the light of an injury done to another’s property, and therefore as a ‘trespass.’ Her master, as such, possessed the right to the entire possession of her person, since he could take her, without hesitation, to be his concubine. He was defrauded of this right when another seduced her; but it was not adultery so long as her master had not actually availed himself of the right, and therefore the punishment of death was not inflicted. But the violence done to the property of another had to be expiated, as well as the consequent sin against Jehovah.”

The remaining two cases are those in which trespass-offerings are commanded, first on the *purification of the leper*, and, secondly, on the *renewal of the Nazarite’s vow* after defilement. Kurtz labours (not I think unsuccessfully) to shew the applicability of the idea of *trespass*, or rather of *default*, to these two cases,

and then sums up the whole matter in these words :—

“ After all, *the idea of the trespass-offering* must be defined as relating to the violation of the rights and claims of others, or, as we might put it, to some kind of robbery committed upon others, not merely in material possessions and property which it would be possible to restore, but in rightful and obligatory services, based upon agreement or covenant, the neglect of which, from their very nature, could not always be compensated afterwards. In the case of the former, as a matter of course, the compensation (augmented by the addition of one-fifth of the value) necessarily preceded the offering ; whilst in that of the latter, it could only be required when, and so far as, it was possible.”

“ This expresses also the point of difference from the sin-offering, which was connected with all such sins as could not be regarded as a robbery (either of God as the covenant ally and king of Israel, or of a fellow-man), committed upon earthly possessions, or upon services required by duty or compact. The common canon for sin-offerings and trespass-offerings



which is expressed in essentially the same terms, for the former in Lev. iv. 22, 27, and for the latter in Lev. v. 17, enjoins that they shall both be presented on the breach of any one of all the commandments of the Lord. But the canon of the trespass-offering, in Lev. v. 17, is distinguished and restricted by the clause in ver. 15, נפש פִּי־תִמְעַל מֵעַל, which governs the entire section, Lev. v. 14—19; whereas in the law of the sin-offering no such restriction is laid down. The state of the case, therefore, is the following:—Originally and primarily a sin-offering was appointed for the transgression of any of the commandments of Jehovah; but in the further development of the laws in question, all such breaches of the commandments of God as could be looked upon in the light of a מֵעַל were excepted from this rule, and a different kind of sacrifice, viz., the trespass-offering, was appointed. This appears, therefore, as a subordinate species of sin-offering, modified in a peculiar manner.”

I have given this prominence to Kurtz's theory, because it contains much that is true and valuable. The great and insuperable objection

which appears against it is, that, as Kurtz has left it, it would be practically the most indefinite thing in the world. For if you consider that "all such breaches of the commandments of God as could be looked upon in the light of a מעל were excepted from the general rule of the sin-offering," and even if your idea of a מעל is assisted by the examples given, I would ask, What sin is there in the whole domain of evil that cannot with the greatest ease be looked upon in this light? Allowing the מעל ביהודה to be the distinguishing characteristic of the offences that demanded the *Asham*, the province of this sacrifice is not thereby defined, until a definition on a sound principle is given to the characteristic itself.

Circumstances  
under which the  
Two Forms of  
Sacrifice were  
Instituted.

§ 7. I have already said that the true answer to the question as to the difference between the sin-offering and the trespass-offering, must be looked for in the circumstances under which these two forms of sacrifice were first instituted. And this investigation necessitates a glance at the pre-Mosaic sacrifices.

With regard to the earliest sacrifices on record, those of Cain and Abel; the term *Min-*

*chah* is applied to both. As for the occurrence of the term *הטאת* in Gen. iv. 7, it appears to me in the highest degree improbable that at such an early stage a sacrifice should be suggested to Cain under this technical name.

Noah's sacrifice is called '*Olah*. To the altars erected in various places by Abraham and Jacob the term *Mizbeach* is applied; yet we must not conclude that this points to a *Zebach* in any technical sense, *i.e.*, as distinct from either '*Olah* or *Minchah*. With regard to the nature of Abraham's sacrifice recorded in Gen. xv. 9, it is difficult to determine anything. Abraham's offering of Isaac is also an extraordinary case, deeply interesting in itself, and most important in its bearings upon our general question, yet from its extraordinary nature not to be adduced as an example of patriarchal sacrifices generally. It is, however, spoken of as an '*Olah*, and so is the sacrifice of the ram which was offered instead of Isaac. With regard to the case in Gen. xxxi. 54, it is probable that this passage refers only to the slaughter of beasts for food.

It appears that in patriarchal times there

was no regularly recognized distinction between one kind of sacrifice and another ; although it is easy to see how such a distinction would gradually spring up from the various occasions and objects of sacrifice. These various occasions would, in course of time, lead to variety in the mode and import of sacrifices. Now without entering into any fanciful speculations, we may assume that two principal ideas found expression in any sacrificial act,—even in one and the same sacrifice,—viz., the ideas of *expiation* and of *satisfaction by self-surrender*. These, I say, might both be expressed in one sacrifice ; but according as either would predominate in the mind and intention of the sacrificer, would the import of the sacrifice be modified, until at length the two ideas would find expression in two distinct forms of sacrifice. Accordingly, when two forms do appear, we may safely consider the one as the prominent idea of the one form, and the other of the other. And in this we shall find no difficulty. It cannot have been a new idea to the Israelites at the time of the giving of the law, that *remission of sins* was represented as the result of *blood-shedding*. The blood-shedding was the prominent feature of the *Zebach* ; there-

fore I think there can be no doubt that *expiation* was the leading idea of that form of sacrifice. On the other hand, the entire surrender of body and soul to the will of God could not fail to be the leading idea of the whole burnt-offering (*'Olah*). Now we find that by the time Moses was sent to deliver the Israelites from their bondage in Egypt, *animal sacrifices* were known to them under the names and forms of *'Olah* and *Zebach* (Exod. x. 25).

At this point I must remind my readers, first that, as we have just seen, *Zebach*, when contrasted with *'Olah*, denotes a *piacular* sacrifice; but, further, that when antithetical to *Minchah*, it denotes the victim of a *Eucharistic* sacrifice as contrasted with the unbloody elements of the same kind of sacrifice. After the giving of the law, the one piacular sacrifice (the *Zebach* as contrasted with the *'Olah*) was split up into two, viz., the sin-offering and the trespass-offering. That this distinction was then first made seems clear, first, from the use of the terms then for the first time, and, secondly, from the manner in which they are introduced in the Book of Leviticus as *new* forms, whilst

? }  
= peace offering

the other sacrifices are spoken of as things previously existing. But I must not forestall this part of my subject. The point at which we have arrived is the mention of animal sacrifices, immediately before the deliverance from Egypt, under the two heads of *Zebach* and *Olah*.

But just at this point, a question of great importance forces itself upon us. It is the question of the relationship (or rather of the *terms* and *conditions* of the relationship) in which the chosen people stood to God before and after the giving of the law ; and it is a question which we should find some difficulty in answering if we were to confine ourselves to the Mosaic records. The deliverance from Egypt and the giving of the law are recorded as particulars of the vicissitudes through which the seed of Abraham were called to pass ; but if they are spoken of as a *crisis* in their history, they are not represented as effecting or indicating any change of relationship towards their Divine Ruler. For this reason the important fact has been too much overlooked, although, it is so expressly mentioned, and indeed insisted upon, by St. Paul,—that there was a most re-

markable difference, not merely in form but in principle, between the patriarchal and the Mosaic dispensations. Wherein this difference consisted, I shall proceed to inquire.

§ 8. We read in Jer. vii. 22, 23, “ I spake not unto your fathers, nor commanded them, in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices ; but this thing I commanded them, saying, Obey my voice, and I will be your God, and ye shall be my people ; and walk ye in all the ways that I have commanded you, that it may be well unto you.”

Terms of the Ab-  
rahamic and Mo-  
saic Covenants

I take this as a type of all those numerous passages in which obedience to the commandments of God is set up in opposition to sacrifice. Now we might easily suppose, from the tenor of such anti-sacrificial passages, that in the terms of the Mosaic covenant there was something more purely spiritual,—something that comes nearer to our idea of true religion (as that idea has been formed in us by Christian influences), than in the state of things which it superseded, and which these passages were intended to counteract. Such a supposition is very general,



although I believe it is founded on a partial misconception of the import of such passages. There is no doubt that the Israelites were always inclined to a mere *formal* practice of the law, forgetting its spirit, of which the exhortations of the prophets were intended to remind them. But when we thus speak of the *spirit* of the law, are we sure that we understand what that spirit or principle was? If we form our idea of it from the ordinary conception of the import of such a passage as that quoted above, understanding it as merely opposing hearty obedience to lifeless formalism, I venture to think that that idea will be fundamentally wrong. What I mean is this :—that while undoubtedly it was the will of God, conveyed by His prophets, that His people should render to Him not mere outward service, but the service of the heart, yet that under the terms of the law, from which such prophetic utterances were by no means intended to release them, not only was the outward bodily service *not remitted*, but the inculcation of obedience was the inculcation of the one essential principle of the Mosaic dispensation,—the principle of *works* as distinguished from the principle of *faith*. I do not



deny the spiritual meaning and intention of such anti-sacrificial passages. On the contrary, I maintain that they "led to Christ," but *not immediately*. Their immediate effect was to lead to the law, and through the law, as a schoolmaster, to Christ. Their immediate object was to turn the Jews from mere formalism indeed, but yet to bring them back to the standpoint of the law, and as yet to no more advanced point.

The reader will see at once that I do not state these views on my own responsibility, since they are in several places distinctly expressed, and everywhere assumed, by St. Paul. From his words we shall readily obtain a clear view of the point on which we are now engaged.

In his Epistle to the Galatians (iii. 6—29) it is distinctly asserted that the children of Israel, from the time of Abraham to the giving of the law, were under a dispensation of *grace*: a covenant of which *faith* was the condition on their part. Speaking of this covenant St. Paul even goes so far as to say (ver. 8) that the Gospel was preached beforehand unto Abraham. Under this dispensation of grace we must con-

sider Abraham's descendants to have lived during the four hundred and thirty years that elapsed before the giving of the law. And then came the law, which, judging chronologically, we are apt to consider as an *advanced* dispensation. St. Paul, however, does not put it in this light. The Abrahamic covenant is of faith. But the law is not of faith, but of works. I think, therefore, I am not going beyond what is written, when I represent the law as a dispensation of discipline, superinduced upon the previous dispensation of grace. In such a severe sense was the law a "schoolmaster." For, moreover, the principle of the law was an impossibility :—τὸ ἀδύνατον τοῦ νόμου, as it is expressed by St. Paul (Rom. viii. 3). To be under the law was to be under the curse. And, after all, this representation is not one whit stronger than that given by the prophet Ezekiel, (xx. 25), "Wherefore I gave them also statutes that were not good, and judgments whereby they should not live."

The situation of the Israelites under the law was, therefore, very remarkable, and their relationship towards God to some extent

complicated. For we must not forget that the Abrahamic covenant was not annulled by the imposition of the law. For, as St. Paul says (Gal. iii. 17), "The covenant that was confirmed of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." The situation of the Israelites under the law was, therefore, this: As the children of Abraham, the promises made to him and to his seed, *on the condition of faith*, were theirs, *but not on the same condition*. Although, then, these promises were by no means annulled by the law, yet in the meantime the Israelites were "shut up"\* from them under the law, to which perfect obedience was required as the superimposed condition of the covenant.

This, then, is the point at which I am aiming,—a distinct conception of the circumstances under which the piacular sacrifice was split up into the two forms which we are now considering. And now that we have this idea, we shall

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\* Gal. iii. 23, ὑπὸ νόμον ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι. We must connect συγκεκ. with ὑπὸ νόμον, in accordance with ver. 22.

easily see that, as the Israelites under the law were under two distinct principles or terms of relationship towards God, one of which, though not annulled by the other, was yet kept in abeyance, so to speak, under that other,—so in the ritual that was founded upon these circumstances, we may confidently look for outward expressions of these two principles. I say, we may confidently expect this, because if circumcision, the seal of the Abrahamic covenant, was kept up, as we find it was, under the law, we cannot doubt that the peculiar sacrifice of the Abrahamic dispensation would be maintained, with the same import, under the Mosaic dispensation. But, on the other hand, let us again call to mind that though these emblems of a more gracious dispensation were still kept up ; although they pointed to a perfect realization of “ grace and truth ” in the remote future, yet in the meantime the Israelites were “ shut up ” from participation in the promises made to their fathers,—shut up under the stringent and humanly-speaking *hopeless* principle of the law.

It follows necessarily from these considerations, that those who under the law looked for the future Messiah, *must* have looked for Him

and considered him under these two aspects :— first, as the antitype of the sacrifice of the Abrahamic dispensation : as the seed concerning whom the promise was made : as Him in whom all the nations of the earth should be blessed : as Him who should take away the sins of the whole world ;—and secondly, as Him who should render available all these long-promised blessings : as Him who should both expiate their disobedience to the law, and also by His own perfect obedience should remove that ἀδύνατον τοῦ νόμου, which otherwise, through the weakness of the flesh, would have proved an insuperable barrier to their attainment of the promises : as Him who in both these ways should deliver them from the curse of the law. I say, that from the very moment of the imposition of the yoke of the law ; from the very moment that they felt the utter impossibility of *their* fulfilling the law's demands,—from that moment they *must* have looked to the future Messiah under these two aspects.\* And if so, it is also to

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\* Δύο τίθησιν ἐνταῦθα αἰτίας καὶ κατορθώματα τῆς σαρκώσεως, καὶ κακῶν ἀπαλλαγὴν καὶ ἀγαθῶν χορηγίαν. Τίνα δὲ ταῦτα ἦν ; Ἀπαλλαγῆναι τῆς ἁρᾶς τοῦ νόμου, καὶ εἰς νόθεσίαν ἀχθῆναι. S. Chrysostom, *Hom. in Galat.*, iv., 5.

be expected that thenceforth their piacular sacrifice must have had this double reference and import.

The real grounds  
of Difference be-  
tween the Two  
Sacrifices.

§ 9. But now, if we find that under these circumstances,—at this very moment,—the piacular sacrifice, which had before been one, was split up into two ; and since we cannot suppose this to have been an arbitrary or unmeaning alteration, is it not most reasonable to suppose that these two forms of the piacular sacrifice were intended to correspond with and to typify the two aspects under which the promised Messiah and His work of expiation were thenceforth to be considered ? To my own mind these considerations appear so conclusive, that I have now no hesitation in assuming it as a well-founded position, that of the two forms in which, from the time of the giving of the law, piacular sacrifice appeared, the one pointed to the sacrifice of Christ, as to the fulfilment of the promises made to Abraham and to his seed, and therein to all nations of the earth ; and that the other pointed to the same sacrifice as to the expiation of disobedience to the law, the fulfilment of all its requirements, and

thus the deliverance from its curse.

We have seen that the circumstances of the Israelites at the giving of the law *demand*ed the distinction of *two* forms of piacular sacrifice ; and that such a distinction was at that time made. We may now proceed to inquire (and I think with a reasonable expectation of arriving at the true answer to the question), What was the peculiar significance of each of the two forms in which we find piacular sacrifice instituted after the giving of the law ? Our preceding considerations will, I think, enable us to take a broader and more intelligent view of the question than can be taken by those who apply themselves (with whatever learning and acuteness) to an examination of the Levitical directions without such aid as I have thought fit to call in.

We found that, just before the giving of the law, animal sacrifices were known under the names and forms of *עלה* and *זבה*. And there is sufficient warrant for the supposition that the former of these, the whole burnt-offering, symbolized the total surrender of man to God ; the latter, man's need of *expiation*. Now *after* the

giving of the law, we find the one piacular sacrifice split up into the two,—the sin-offering and the trespass-offering.\* We have seen what circumstances necessitated this distinction, and we have obtained clear views of the two ideas to be expressed in the two forms thus distinguished. We have now, therefore, only to adjust each form to its proper idea. The question is—Which of these two forms of sacrifice is the one which belongs more particularly to the dispensation of grace (a dispensation both antecedent and subsequent to the law); and which is the one specially instituted for the expiation of offences against the law?

Now there is one point of difference between the sin-offering and the trespass-offering so marked and so obvious, that we can hardly do otherwise than take it as *primâ facie* grounds

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\* “The sacrifices treated of in Lev. i.—iii., are introduced by their names, as though already known, for the purpose of giving them a legal sanction. But in chap. iv. and v. sacrifices are appointed for different offences, which receive their names for the first time. . . . a clear proof that the *sin* and *debt* offerings were introduced at the same time as the Mosaic law.” Keil and Delitzsch *On the Pentateuch*, sub Lev. iv. and v.



for our adjustment of the question. It is, that the sin-offering (though *sometimes* special) was a regularly appointed sacrifice for the whole people on stated and solemn occasions. It entered into the prescribed order of religious service : an order quite independent of the occasional transgressions of individuals. The trespass-offering, on the other hand, had exclusive reference to such occasional and individual transgressions. Upon these general grounds, therefore, before we go into the details of the Levitical directions, I assume that the trespass-offering was the sacrifice allowed for the expiation of all offences against the express commandments of the law ;—that is, of course, all such offences against the law as admitted of expiation at all ;—and that the sin-offering was a continuation in the Levitical ritual of the sacrifice of the Abrahamic covenant : the emblem of the dispensation of grace : the type of that great sacrifice which should be offered once for all for the sin of the whole world. In a word, I assume that the trespass-offering was called into existence by the conditions of the Mosaic covenant, as the symbol of expiation of disobedience to those conditions.

But although this *primâ facie* assumption is sufficiently warranted, it will of course be necessary to maintain it in face of the detailed directions contained in the Book of Leviticus and elsewhere.

Sphere of the  
Special Sin-offering.

§ 10. In proceeding to the consideration of these details, let us first call to mind the extreme severity of the law. Offences committed “with a high hand,” that is, wilfully, presumptuously, and in open defiance of God’s law, were to be punished with death. See Heb. x. 28,—“he that despised (ὁ ἀθετήσας) Moses’ law died without mercy under two or three witnesses.” This consideration, will, of course, greatly limit the sphere of each kind of piacular sacrifice. Further, if I am right in assigning the trespass-offering to offences against the law, this will limit the sphere of the *special* sin-offering to *offences which are not directly recognized by the law, or unconscious or involuntary transgressions of the law, or such sinful conditions as are the inevitable results of the corruption of our nature.* Now let it not here be thought that I have at the outset broken down my own definition, by including in the sphere of the special

sin-offering unconscious or involuntary offences against the law—such offences, in short, as are referred to in Lev. iv. 2 For a moment's consideration will shew, that although an offence may in its results constitute a breach of the law, yet that it is at once transferred from that special category to the general category of human frailty, by the fact of its having been committed unconsciously or involuntarily.

Bearing this in mind, we shall find what I have given above to be a definite characteristic of the offences for the expiation of which the *special sin-offering* was prescribed. So far as Lev. iv. is concerned, it is easy to observe this distinguishing characteristic. But there is more difficulty in the cases mentioned in chap. v. 1—4. The cases are,\*—

(1.) Refusal to bear witness under adjuration.

(2.) Ceremonial defilement not wilfully contracted.

(3.) The breach of a rash oath, the keeping of which would involve sin.

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\* I use the words in which these cases are mentioned in Smith's *Dictionary of the Bible*, sub v. *Sin-offering*.

In attempting to shew that these cases come properly within the definition which I have given to the sphere of the sin-offering, I premise that there would be at least as much difficulty in classing them with the cases for which, on my theory, the trespass-offering was required. And since my two classes (viz., of offences against the given and known law, and of *all other offences*) manifestly comprise the whole domain of sin, it is clear that no objection to my view of the matter can arise from any difficulty we may meet with in the cases under consideration.

However, I think they may all be looked upon as particular cases of that class of offences mentioned in the preceding chapter (Lev. iv.). This is clearly true of (2) the case of *unconscious* defilement. With regard to (1), let it be considered that the sacrifice cannot have been accepted as a *substitute* for the required testimony. It is evidently presumed that the man would first furnish such testimony, and then expiate by means of the appointed sacrifice whatever of sin there was in the previous withholding of it. Let it be further considered, that since the *acknowledgment* of such a fault as this can hardly

have been other than voluntary, there is every probability that the fault itself would be *involuntarily* committed : a fault of negligence or want of consideration. But whatever the character of the fault may have been, it certainly cannot be considered a trespass against the law, nor, therefore, a breach of the covenant of works. Similar considerations will apply to (3), the breach of a rash oath. The very nature of this case presupposes *thoughtlessness* as its most serious feature.

In addition to what I have here said on (2), I shall have something more to say when I come to inquire why *trespass-offerings* were commanded in some cases of defilement, and only sin-offerings in others.

§ 11. Before I proceed to the law of the trespass-offering, I must point out two peculiar cases in which the sin-offering is commanded. These are the occasions of the cleansing of the leper (Lev. xiv. 12), and of the renewal of the polluted Nazarite (Numb. vi. 12). These are peculiar cases, because in them the sin-offering is accompanied by the trespass-offering. Now I have not classed these with the other cases, be-

cause I believe that in these the sin-offering is to be looked upon as a *covenant privilege*, to which the more penal trespass-offering was the means of restitution. In fact, this view of the trespass-offering, as possessing something of the nature of penance, and of the sin-offering as having more the character of a covenant privilege, must not be lost sight of at any stage of our inquiry. It will be easily seen, that in the cases of individual members of the Jewish church, many circumstances and conditions might suggest the propriety of a renewal of covenant fellowship by means of a special offering of the covenant sacrifice, without implying such actual violation of the covenant as to demand the trespass-offering. Now I maintain that all the cases in which special sin-offerings were commanded, without trespass-offerings, were cases of this kind. For anything we know to the contrary, *every* trespass-offering may have been followed by a *special* sin-offering, as in the two cases we are now considering. But certainly, the trespass-offering would in every case be the means of restitution to participation in the general and stated sacrifice of the sin-offering. I shall now proceed to the consideration

of the detailed law of the trespass-offering.

I have already quoted Kurtz as saying that the trespass-offering was appointed for all such offences as could be looked upon as cases of *מַעַל בִּיהוָה*, or as he himself well renders this expression, “*unfaithfulness towards the covenant God.*” It is extraordinary that having gone so far he should go no further: that he should not inquire what it was that constituted this unfaithfulness towards the covenant God. For it is so exceedingly obvious that it can consist in nothing else than in violations of the law. The condition of the covenant was, “Do this, and thou shalt live.” Consequently, he who disobeyed the commandments of the law violated the covenant. Now this “unfaithfulness towards the covenant God”—this *מַעַל בִּיהוָה*, is pointed out as the characteristic of those sins that required a trespass-offering for their expiation. The conclusion is obvious and inevitable, that *the trespass-offering was appointed for the expiation of transgressions against the law.*

§ 12. The law of the trespass-offering, then, commences at Lev. v. 14, and is thus introduced:—“And the Lord spake unto Moses,

The Law of the  
Trespass-offering.



saying, If a soul commit a trespass (נפש. בִּירוּמַעַל), and sin through ignorance in the holy things of the Lord." Now I look upon this as pointing to unconscious sins of *omission* in respect of the holy things of the Lord, because after the directions for the trespass-offering in this case, it is added : " And he shall make amends (יִשְׁלַם), for the harm that he hath done in the holy thing, and shall add a fifth part thereto "

The next section commences with the verse (chap. v. 17) that has occasioned so much difficulty to all commentators : " And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord ; though he wist it not, yet is he guilty, and shall bear his iniquity." The verse is almost word for word the same as chap. iv. 2, in the law of the sin-offering. The explanation is this. Standing under the same general heading (" And the Lord spake ") with verses 15, 16, which relate to unconscious offences against the holy things of the Lord, we may reasonably conclude that this verse relates to the same class of offences ; the only difference being that whilst



*they* referred to unconscious sins of *omission* in respect of the holy things, *this* refers to unconscious sins of *commission* (which is most unmistakeably expressed in this verse) in respect of the same holy things. And, accordingly, in this case there is nothing said about *compensation for default* (which is the meaning of יָשַׁלַם) as in the other case. Thus the whole of the section in Lev. v. 14—19, relates to unconscious trespasses in respect of the holy things of the Lord.

The next utterance (if I may so speak) of the law of the trespass-offering, commencing with a new introduction (“And the Lord spake”) is contained in the next chapter (Lev. vi. 1—7) of our English Bibles, but is appended to the fifth chapter in the Hebrew Bible. In referring to it, I shall use our English divisions.

This part of the law of the trespass-offering is marked with the same general characteristic of the מַעַל בִּיהוּה. But here it relates to *acts of fraud against one's neighbour*. Such cases of deceit and fraud were most clearly offences against the express law of the Lord. The first thing that strikes us in these cases,

compared with those of the preceding section, is that whereas *they* could not be expiated unless the plea of ignorance could be put in, *these* are not so restricted. We need not be surprised at this. Conscious and intentional wrong in respect of the holy things of the Lord would have been *sacrilege*; and this would be punishable with death.\*

And here I cannot help referring to that remarkable instance of death inflicted for sacrilege in the beginning of Christianity. The sin

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\*The case of *Achan* has been referred to, and rightly, as an instance of death inflicted for sacrilege. The words in which this case is mentioned in Joshua vii. 1, are remarkable. "But the children of Israel committed a trespass in the accursed thing." This is in the Hebrew,—וַיַּעַל אֶחָד מִבְּנֵי יִשְׂרָאֵל מֵעַל בַּחֶרֶם. Here of course the "accursed thing" is a thing *devoted to God*. The sin of Achan had all the characteristics of the sin mentioned in Lev. v. 14—19, as committed against the holy things of the Lord, but with the unpardonable aggravation, that it was committed *consciously*. With this difference, the offence was essentially such as would otherwise have demanded an *Asham*. It was a *מַעַל בַּיהוָה*. And we must here particularly observe that in verses 11 and 15, the character of the *מַעַל בַּיהוָה* is distinctly expressed as *transgression of the covenant* of the Lord.

of Ananias and Sapphira was essentially a sin in connection with the holy things of the Lord ; and when St. Peter said, “ Thou hast not lied unto men, but unto God,” he meant more than we see at first sight. For of course every lie to man is, in one (and a very important) sense, a lie to God. But his word *lie* means much the same as the כָּזָב of Lev. vi. 2, including material as well as verbal fraud ; and, inasmuch as this material fraud was committed against the property, not of man, but of God, the punishment of death was divinely and supernaturally inflicted. The distinction in this awful case is precisely the distinction between the cases referred to in Lev. v. 14—19, and those in Lev. vi. 1—5.

The trespass-offering for the rape of a betrothed slave (Lev. xix. 20, 21) may be considered as an application, either of the general principle of the trespass-offering being allowed for all *wilful* offences against the law which yet did not deserve the punishment of death, or of the particular law we have just been considering (Lev. vi. 1—5). On this case, I refer the reader back to the observations I have quoted from Kurtz under section 6.

§ 13. It remains to examine the law of the trespass-offering in the two cases of the *leper* (Lev. xiv. 12), and the polluted Nazarite (Numb. vi. 12). The latter case is distinctly placed under the law of the trespass-offering for *involuntary default in the holy things of the Lord*, by the words of the passage referred to :—  
 “ He shall bring a Lamb of the first year for a trespass-offering ; for (or because) the days that were before are lost.”\* That is, the days that had been consecrated to God had been lost to Him : a clear case, therefore, of default in respect of the holy things of the Lord.

With regard to the case of the *leper*, I see no reason why this should not be considered in the same light. It seems to have been assumed, that the defilement of leprosy incapacitated a man for the performance of that service which he owed to God, as a member of the covenant nation. Now it is certainly not incumbent on me to say *why* this disease was so considered.

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\* The ׀ which is rendered “but” in E. V., and which I have rendered “for” or “because,” frequently admits of this latter rendering. See the instances referred to by Gesenius sub v.

The difficulty in this case is no difficulty in the way of my view of it. By the express command of God, those who were afflicted with this disease were cut off from the services of the sanctuary. If, then, it be asked, why a trespass-offering was required for the uncleanness of leprosy, but only a sin-offering for the uncleanness of a woman in childbirth, or for the uncleanness of men or women under certain circumstances (Lev. xv. 15—30), I reply that it pleased the Divine Lawgiver to look upon leprosy as a violation of that purity which was a condition of the covenant, and therefore as virtually a *breach of the covenant*. This consideration, therefore, brings it precisely within the sphere of the trespass-offering, according to the views I have propounded.\* On the other hand, the cases of

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\* In the case of King Uzziah (2 Chron. xxvi. 16—21,) we have an example of leprosy inflicted as a punishment for a sin of commission in respect of the holy things of the Lord. Inasmuch as this sin was committed consciously and presumptuously, it did not admit of expiation by means of that which would otherwise have been the proper sacrifice for this purpose, viz., the *Asham*. Let it be observed how expressly the offence of Uzziah is characterized as a *מַעַל בַּיהוָה* (verses 16 and 18). Uzziah

uncleanness above mentioned are the natural and necessary results of our physical constitution, and the impurity of them is the impurity which is inherent in our nature. We cannot, therefore, expect these to be considered as offences against the law, or violations of the terms of the covenant. It is true, we could not have expected *à priori* that *leprosy* would be so considered ; but, since it is so expressly stamped by God with this character, and thus comes so completely within the sphere which I have shewn to be the sphere of the trespass-offering, I repeat that whatever difficulties the case may present, it presents none whatever to my theory, but, on

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would *ipso facto* have been cut off from covenant fellowship ; but it pleased God to manifest this excommunication by the infliction of that disease which, in itself, was considered incompatible with covenant relationship, and the result of which in this case is emphatically expressed in the words (ver. 21), “ *he was cut off from the house of the Lord.*” I may here remark that, although *unconscious* and *involuntary* offences against the law were not, in general, considered as breaches of the covenant, and did not therefore demand the offering of the Asham, it can create no difficulty to find that this consideration does not apply to unconscious offences in connection with the holy things of the Lord.

the contrary, is most perfectly in accordance with it. My conclusion, therefore, upon this case is, that inasmuch as leprosy was, in itself, considered as a disturbance of covenant relationship, and inasmuch as it did, in fact, incapacitate the man for the performance of those duties which he owed to the covenant God, restitution to covenant privileges and to the capability of discharging covenant duties was to be effected by means of the *Asham*,—the sacrifice provided for precisely such cases.

§ 14. In concluding this part of my subject, I must call attention to a circumstance which, more than any other, has tended, I think, to mislead those who have inquired into the peculiar significance of the trespass-offering. This circumstance is, the appearance of *fraud*, in some form or other, as the characteristic of all offences for which this form of sacrifice was required. A little consideration will both enable us to see the cause of this appearance, and at the same time show that fraud, though the *apparent*, is not the real and essential characteristic. For, with regard to the first section of the law of the trespass-offering, a part only of this refers to uncon-



scious acts of *fraud* in respect of sacred things ; the other part referring, as I have shewn, to unconscious sins of commission ; that is, not to rights and dues withheld, but to duties improperly or irregularly performed, or to *prohibitions* unconsciously violated, in connection with the same sacred things. With regard to the next section, which refers to conscious transgressions against one's neighbour,—here we see that, by the very nature of the case, this whole class of trespasses against one's neighbour must be limited to those of which fraud or unfaithfulness is the characteristic. For, considering, as of course we may, the whole of the moral law as contained generally in the Decalogue, let us look at the commandments of the second table. We shall find with regard to these, that wilful dishonouring of one's parents was punishable with death ; so, of course, was wilful murder ; so was also adultery. Now it is easy to see that all the three remaining commandments refer to sins of which *fraud* was the essential characteristic, viz., *theft*, *false witness*, and *covetousness*. Whilst, therefore, as we have seen, the true principle of the trespass-offering is, that it was appointed for all such offences against the law as admitted of expiation



at all, it happens as a purely accidental circumstance, that all *expiable* offences against one's neighbour have this characteristic of fraud. And hence it has been assumed that the essential principle of the trespass-offering is that of satisfaction for the fraudulent withholding of rights.

It happens, further, that the situation of an Israelite under the law was one of *obligation* and *debt*. And if God, who observes His part of the covenant, is *faithful* and *true*, then man, who fails in his part, is *faithless* and a *liar* (see Rom. iii. 4). This view of the matter has corroborated the opinion which is almost universally held, and which is expressed by Kurtz in the words I have already quoted, that “the idea of the trespass-offering must be defined as relating to the violation of the rights and claims of others.” One step further would have landed this writer on the true and fundamental principle of which he was in search, and would have brought him to the point at which we have now arrived,—the definition of the sphere of the trespass-offering as relating to *the violation of the condition of the Mosaic covenant, the condition of perfect obedience to the law.*

§ 15. The position I have been labouring to establish is this :—that of the two forms in which piacular sacrifice appeared after the imposition of the law, the sin-offering, being a part of the regularly prescribed ritual of the Jewish people on all occasions of public worship, was essentially a *covenant sacrifice*; by which I do not mean a sacrifice peculiar to the Mosaic dispensation, but a sacrifice on the principle of the covenant made with Abraham and his seed for ever. For let it always be borne in mind, that the law did not annul the Abrahamic covenant, although it superadded the condition of *works* to the previously sole condition of faith. It will be remembered that God gave Abraham “the sign of circumcision, the seal of the righteousness of faith” (Rom iv. 11); and that, even under the law of *works*, circumcision was commanded to be continued as a sign of that covenant (Lev. xii. 3); so that this ordinance was thus incorporated with the observances of the law. It was just in the same manner that sacrifices on the principles of the Abrahamic covenant were also introduced amongst the observances of the law. Now, if we suppose the case of a man perfectly obedient to the law, fulfilling

all its requirements ; such a man would yet partake in the general and stated sacrifices of the sin-offering ; but with the trespass-offering he would have nothing whatever to do. This, on the other hand, viz. the trespass-offering, plainly has reference to an abnormal condition of things ; being appointed, as I think I have sufficiently proved, for the expiation of offences against the law.

Now the most cursory consideration of the obvious facts of the case will shew us that Kurtz is wrong when he says (§ 86): "In connection with burnt-offerings and peace-offerings the sacrificer always stood upon the ground of salvation. . . . In connection with sin and trespass-offerings he had fallen from a state of grace." The former assertion ought to include the sin-offering, and the latter should have exclusive reference to the trespass-offering. In fact, *all* the sacrifices, with the exception of the *Asham*, were "*sacrifices of righteousness*" (Deut. xxxiii. 19 ; Psalm iv. 5 ; li. 19), that is, they were such as pre-supposed righteousness, or a state of covenant-fellowship, on the part of the sacrificers. In other words, they were *covenant privileges*. On the contrary, the *Asham*

pre-supposed a violation of the covenant. This consideration affords the true explanation of *all* those passages in which *obedience* is preferred to *sacrifice* : in some of which, indeed, sacrifice is utterly *disallowed*, as being displeasing to God, unless accompanied with obedience to the law. For, until this requirement of obedience was complied with, covenant-fellowship was suspended, and therefore covenant privileges were disallowed. This is most clearly expressed in Psalm li., where, after the Psalmist has so emphatically asserted, “Thou desirest not sacrifice ; else would I give it : thou delightest not in burnt-offerings,” he immediately adds, as the result of his spirit being broken and subdued to the will of God, “ *Then* shalt thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering : then shall they offer young bullocks upon thine altar.” Now let it be particularly observed, that in Psalm xl., where these “ sacrifices of righteousness ” are fully enumerated, as disallowed so long as the covenant condition of obedience to the law was not fulfilled, the list comprises every one of the Levitical sacrifices, *with the single exception of the Asham.*

§ 16. In the fifty-third chapter of Isaiah, —that chapter which contains the most direct and express prophecy of the sacrifice of Christ, and of its character and import,—that sacrifice is spoken of in its character as, and under the express name of, the TRESPASS-OFFERING, *Asham*. Distinction observed by Isaiah Now in the light of all the fore-going considerations, we see that Christ as our *Asham* is the One who “comes to do the will of God,” by fulfilling all the law’s demands. Further, He is the One who, by delivering from the curse of the law, restores (as well as fulfils) the promises of grace : the promises first made to Abraham. Now these promises, so often repeated, culminated in the *long continuance of the seed* of Abraham. But the one thing wanting to Israel under the law, in order to the fulfilment of these promises of grace, was the expiation of their disobedience to the law of works, and the satisfaction of God’s requirement of obedience. When once such a propitiation and satisfaction could be presented to God,—that is, according to the view I have all along maintained, when the Messiah should appear as the true *Asham*,—then, and not till then, should the promise concerning the *seed* be fulfilled. Now all this is

briefly, but most expressly and unmistakeably, set forth in the prophecy before us: "When thou shalt make his soul a *trespass-offering* (*Asham*), he shall see his seed, he shall prolong his days,\* and the *pleasure of the Lord* shall prosper in his hand,"—that is, the will of God shall be perfectly fulfilled by Him.

I would also call attention to St. Paul's language in his Epistle to the Galatians (iii. 19). He here says that "the law was super-added (viz., as a condition, to the previous condition of *faith*). . . . until the seed should come to whom the promise was made." That is, the fulfilment of the law is coincident with the fulfilment of the promise concerning the seed. But in Is. liii. 10, the fulfilment of the promise concerning the seed is dependent on Christ's sacrifice of Himself as the *Asham*. Therefore, the fulfilment of the law is dependent on the sacrifice of Christ as the *Asham*.

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\* יראה זרע יאריף ימים. The LXX. render, *ὄψεται σπέρμα μακρόβιον*. (Vulg., *videbit semen longævum*). For יאריף they probably read אריף, the Chaldee form of the participle found in Ezra iv. 14. They thus took אריף ימים = *longævum*, in connection with זרע.

In a note under the 65th section of his work on the *Antiquities of Israel*, Ewald says that “*Asham*,—*Guilt*—is used even when it is not applicable in its most usual, *i.e.* the legal, sense; *e.g.* 1 Sam. vi. 3, it is used of the sacrifice which the Philistines offer, quite in accordance with their own usages, but yet as men who feel they have received corporal chastisement from Jahveh, and are imposing a sacred self-inflicted punishment on themselves. Another instance is in Isaiah liii. 10, of the sacrifice of one’s own soul, which is offered up for the sake of others as an atonement demanded by God. Of course in these cases the word is only used *figuratively*.”

With regard to the first of these cases:—the Philistines had committed an offence against the holy things of the Lord, viz. by detaining the ark of the covenant. It is plain that the Hebrew writer applies to their sacrifice the appropriate term for the sacrifice which the Hebrews would have offered under the same circumstances; though of course the proper import of this term could not be applicable to the Philistines.



With regard to Ewald's observations upon the second instance, from Isaiah liii. 10, I must leave it for the reader to determine for himself whether such statements lose any of their intrinsic absurdity when they appear under the warrant of a *magnum et venerabile nomen*.

For further illustration of the method whereby the functions of the future Messiah were connected with the *Asham*, the reader is referred to the note on Psalm xl. 7.

Result of this  
Inquiry.

§ 17. Into such minute details have I thought it necessary to conduct the reader, because I have found by experience that without the knowledge which we have thus obtained, neither learning nor critical sagacity will enable us to enter into the communings of the hearts and minds of the Hebrews with the God of the Hebrews.

We shall now find that many expressions which we have been accustomed to understand in a very loose and general sense, are really appropriated to special and almost technical meanings. The religious phraseology of modern times is usually so vague, and often so unmeaning, that



we have seldom expected anything more precise or more intelligible in that store-house of religious expression, the Hebrew Psalter. In this respect injustice has been done to the Psalms,—very few of which will not appear more distinctly in the light which we have now brought to bear upon them.

But the most important result of these preliminary investigations is the obtaining a distinct idea of the complex relations of the Jewish people towards God, from the Giving of the Law to the Advent of the Messiah. Having once grasped the idea, we shall be able to see, in many places that would otherwise be only half understood, how the religious aspirations of the Hebrews were suppressed by the superimposed conditions of the Mosaic Law, and how those aspirations nevertheless found exercise in recalling the gracious conditions of the Abrahamic covenant, and in anticipating the fuller blessedness of the Messiah's reign.

§ 18. It was not only in consequence of some few direct promises of the future Messiah that the Israelites under the Mosaic Law looked forward to His coming. It was because they

Messianic  
Psalms.

had known somewhat of the blessedness which He was to restore to them ; and because, in the meantime, they were in bondage under that yoke which, as St. Peter says, neither they nor their fathers had been able to bear.

No wonder then, if, in the writings of the Hebrew prophets and psalmists, we find passages that are called *Messianic*. In truth it could hardly be otherwise.

It has sometimes been the fashion for severe textual and philological critics of the Scriptures, to consider the religious aspects of their subject as beyond their sphere, or even to profess, with Gallio, that they care for none of these things. I think, however, I have abundantly shown that, without a due appreciation of these things, the labours of such critics will be often misdirected, and, just so often, worse than useless.

Specific meanings of Ethical Terms.

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§ 19. I shall here institute a short inquiry into the specific meanings of a few of the most important ethical terms found in the Psalms :—an inquiry for which we shall be prepared by the preceding considerations.

There are some terms which are appropriated to the state of covenant relationship with God; and others that are used to denote such actions or states as are inconsistent with that relationship,—implying a breach of the covenant, or the absence of interest in it.

§ 20. First, of the former class, we place the words חסד and חסיד.

Primarily denoting *benignity*, חסד is very frequently used specially of the kindness with which God regarded His chosen people, and the actual kindness manifested towards them. Its special meaning, therefore, is *covenant goodness*.

It is connected with ברית (*the covenant and the goodness*) in Deut. vii. 9 and 12, as included with it in God's sworn promise to Israel. See the same words in the same connection in 1 Kings viii. 23; Neh. i. 5 and ix. 32; Isaiah liv. 10; and Dan. ix. 4.

It is connected with אמת (*covenant goodness with covenant faithfulness*) in 2 Sam. xv. 20; Ps. xxv. 10; lvii. 4; lxi. 8; lxxxv. 11; lxxxvi. 15; lxxxix. 15; cxv. 1; Prov. iii. 3;

xiv. 22 ; xvi. 6 ; xx. 28 ; Isaiah xvi. 5 ; Hos. iv. 1. In Ps. lxxxix. it is also frequently associated with אֱמוּנָה. And in Isaiah lv. 3, it is connected with the adjectival form of the same word in the well-known phrase,—*the sure mercies of David*.

In quoting this last-mentioned place, St. Paul (Acts xiii. 34) identifies him who receives God's חסד with the חסיד of Ps. xvi. 10.

The ordinary usage of חסיד warrants the definition thus given by St. Paul. The word assumes the form of the passive participle, as if *dilectus, amatus*. The same participle, however, may also mean *diligendus, amandus*, and this meaning we may assign to it when (as in Ps. cxlv. 17,) it is applied to God.

In its usual signification, as applied to men, חסיד denotes *the Saint of God* :—him who continues in the enjoyment of God's covenant goodness, through the exercise of faith and of reciprocal goodness (חסד) towards God. That the חסיד stands in this specific relationship,—viz. this covenant relationship,—towards God, appears from the definition of the word in

Ps. l. 5 ;—*My Saints : those who have entered into covenant with me by sacrifice.*

If we make a distinction between the formal and the essential requirements of the covenant which God made with Israel, we shall find *sacrifice* on the one hand,—denoting all sorts of ceremonial observance ; and on the other hand we shall find the more spiritual qualifications of *faithfulness* and *goodness*,—אמת and חסד :—the latter very frequently comprising the former. Thus in Hos. vi. 6,—*I have desired goodness* (חסד) *and not sacrifice.* חסד seems to imply אמת also in Ps. lxii. 13.

It is to be regretted that the LXX. have, as a rule, rendered חסד by ἔλεος. This error of theirs, continued through the Latin Vulgate into most modern versions, is the cause of many misunderstandings. *Mercy* is an attribute of God independent of any covenant engagements. But God's *goodness*, as denoted by חסד, is assured to His people under the covenant.

There is no such antithesis as is usually supposed between חסד and אמת in Ps. lxxxv. 11. It is not that God's *truth* on the one hand has

to be reconciled somehow with God's *mercy* on the other ; but that the two stand together, in the same category, as the immutable and inseparable bases of the covenant between God and His people.\*

There is, indeed, an antithesis, and a very marked one, in St. Paul's Epistle to the Romans, xv. 9, between God's *faithfulness*, to which only they who had received the promise could appeal, and His *mercy*, as extended to the heathen. There is no difficulty attending the assumption that the ἔλεος of this passage represents the Hebrew רַחֲמִים. But it is more probably used in the less restricted sense of *pity*, or *compassion*, since in the same epistle St. Paul appeals to the Gentile converts by the *mercies* of God,—διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ. As if he intended, not God's covenant goodness (which might however be extended to those who were not included in the covenant) but rather what the old divines used to call the *uncovenanted mercies* of God.

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\* "Loving-kindness and faithfulness," says Dr. Perowne, in his note on Ps. xcvi. 3, "are the two attributes expressive of God's *covenant relationship* to His people."

In Ps. lxii. 13, the assertion seems paradoxical,—*To Thee, O Lord, belongeth mercy, for Thou rewardest every man according to his work.* It is not so strange to say that God's rewarding a man according to his work is an instance of His covenanted goodness. This covenanted goodness, חסד, is so intimately connected with covenant faithfulness, אמת, that, as I have just now observed, it partakes somewhat of the meaning of the latter. The meaning of this passage will be, therefore, to this effect, viz., that God's people may be assured that their labour is not in vain, since His goodness and faithfulness are pledged for the recompense of such labour.

It is remarkable that in Ps. lii. 3, where the probable reading of the LXX. is אל חסד, *impiety*, their rendering is ἀνομία. As if it were understood that in the failure of חסד, the mutual link of love between God and man, a breach of the covenant was involved.

§ 21. The special meanings of אמת and אמונה have been sufficiently indicated, in connection with חסד, in the preceding section.

§ 22. צדק. Whereas חסד denotes an affection of man's heart towards God, and something corresponding on the part of God towards man, the word צדק denotes *straightforward continuance in the covenant*. It is used both of God's part and of man's. And, whereas אמת, on the part of God or man, is an abstract quality, צדק is the actual manifestation of that quality.

God, who knows the heart, takes the אמת of Abraham as equivalent to his צדק. Gen. xv. 6.

The word צדק denotes a constant characteristic and manifestation of a state of covenant-relationship.

God's *righteous acts* (צדקות) towards His people, are such as are performed in their behalf in fulfilment of, or in accordance with, His covenant promises.

In Isaiah xlv. 25, it is said :—*In the Lord shall all the seed of Israel be justified, and shall glory*, יצדקו ויגדלו. Both of these words denote covenant privileges. See under § 23. See also Deut. vi. 25 ; Ps. xvii. 15 ; xl. 10 ; li. 16 and 17.

*Sacrifices of righteousness* are such as are in accordance with the conditions



of the covenant. They include all except the *Asham*, which could not be classed categorically with them, since it was the sacrifice appointed for the expiation of such breaches of the covenant as admitted of expiation. In connection with other sacrifices, the sacrificer stood on the ground of covenant privilege. In connection with this, he had fallen from grace, and was resorting to this as the means of restoration.

§ 23. רַהֲלָה. This word denotes *confident boasting : trustful exultation* ; and it is used exclusively of that exulting, ostentatious, trust which they only could experience and express who stood in covenant-relationship towards God. The verb, הָלַל, in its various forms, is used with the same restricted reference. See notes on Ps. xxxiii. 1 and lxiii. 12.

§ 24. חַטָּאת, *sin*, if repented of, is not incompatible with covenant-relationship. It is assumed, and its continual expiation provided for, under the covenant.

The case is far different with אִשָּׁם, to which פָּשַׁע is very frequently equivalent. These words

denote violation of the covenant, in greater or less degree.

So much has been adduced in the preceding pages, in warrant of this distinction, that I will only remark here, upon Isaiah i. 28, where *transgressors* and *sinner*s seem to be identified, that the assertion itself of their having a *common* destruction, shows that the terms have not, properly, one meaning in common. It would not have been said that *the destruction of the transgressors and of the sinners shall be together*, if a formal distinction between the two had not been recognized. The prophet asserts here, as throughout the chapter, that sacrifices for *sin*, without real penitence, would not be acceptable with God; therefore, that impenitent *sinner*s, (notwithstanding their formal sacrifices) would be involved in the same punishment with *transgressors*. This, it will be remembered, is precisely the argument of St. Paul's Epistle to the Romans, except that in contrast with impenitent sinners under the covenant he places, not transgressors of the covenant, but those who had never been admitted into it. So, too, St. John, in his first

Epistle (iii. 4), says:—*πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.* These words, whilst they identify sin and the transgression of the law, *in essence*, yet recognise a *formal* distinction between them.

The relation of transgression to sinfulness is well expressed in Job xxxiv. 37,—*He addeth transgression (פֶּשַׁע) to his sin (חַטָּאת).*

§ 25. עֲוֹן is used for the most part in a general sense. Where it has a more specific meaning, it is classed with חַטָּאת rather than with אֲשָׁם. Its more general and comprehensive signification appears in the expression in Exod. xxxiv. 7. *נָשָׂא עֲוֹן וּפֶשַׁע חַטָּאת.*

*Forgiving iniquity,—both transgression and sin.*

See also Ps. lix. 4 and 5. עֲוֹן is certainly identified with חַטָּאת in Ps. li. 7, and probably in the 4th verse of the same Psalm. So also in Ps. xxxii. 2, and xxxviii. 4, 5, 19.

*Seul, entre tous les peuples de l'Orient, Israël a eu le privilège d'écrire pour le monde entier. C'est certainement une admirable poésie que celle des Védas ; et pourtant ce recueil des premiers chants de la race à laquelle nous appartenons ne remplacera jamais, dans l'expression de nos sensations religieuses, les Psaumes, œuvres d'une race si différente de la nôtre.*

*Renan, Langues Sem. L. II. C. 1.*

N O T E S  
ON THE  
H E B R E W P S A L M S .

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PSALM I.

The syntax of this Psalm is remarkable for an amplitude and a precision almost pedantic. These are indications of a somewhat late style of Hebrew Composition.

It has the air of a pious reflection, suggested by the whole Psalter, rather than that of a component portion of it. As such, it would be a later addition, or rather prefix, to the whole collection.

Accordingly, we find that in some manuscripts it is not numbered with the other Psalms. And it appears not to have been numbered with the others in the earliest ages of Christianity, since we find St. Paul (Acts xiii. 33) quoting Ps. ii. 7 as ἐν τῷ πρώτῳ ψαλμῷ.

✓ v. 1. The progression of ideas that has often been found here seems to me to be fanciful. Of the words רשע and חטא, the former denotes more positive and actual wickedness than the latter, and ought therefore, upon the supposition of a climax, to stand in the second place. With regard to לץ, —the word occurs nowhere else in the Psalter. But in the Proverbs, where it is frequently found, it is placed usually in contrast with חכם, and therefore probably denotes a *vain babbler* rather than an impious scoffer. It seems, however, to bear a stronger meaning in Isaiah xxix. 20.

Sinners. The word as used here, and most frequently, denotes impenitent sinners, contented with sinfulness.

v. 3. כל מעשיו יצליח = כל אשר יעשה יצליח, in conformity with מצליח דרכו in Ps. xxxvii. 7, and elsewhere. The general meaning, therefore, is—*He doeth everything successfully.* But the figure of a tree bearing fruit must be maintained throughout the verse, if possible. And it is possible, since עשה is quite appropriate to this use. The more special rendering, there-

fore, may be adopted,—*He bringeth forth fruit to perfection*,—τελεσφορεῖ τὸν καρπὸν.

We may thus discern the fruit-tree in three stages,—(1) in leaf, (2) in show of fruit, (3) in perfect ripening of fruit,—τελεσφορία.

v. 4. In connection with the preceding verse, γν will mean, not the chaff that is separated from the ripened grain by winnowing, which is its proper meaning, but the chaffy husk of an abortive ear of corn.

v. 5. *The congregation of the righteous* means the representative assembly in its judicial capacity. Righteousness was assumed on the part of all Israel. See Numb. xvi. 3. There is, therefore, no idea, in this expression, of a congregation consisting of men more righteous than ordinary men.

To the congregation (עדה) appertained judicial functions ; and since it is here placed in parallelism with *judgment* in the preceding clause, we can hardly doubt that its judicial capacity is here its main feature. If, then, the former clause means that the ungodly shall not have their ungodly ways judicially confirmed,—

a meaning which will not be disputed,—then this latter clause must mean much the same thing, viz., that sinners shall not be confirmed in their sin by an appeal to the congregation in its judicial capacity.

The Psalmist looks forward to a time when divine truth and justice shall be more clearly manifested and more ~~surely~~ executed in the affairs of men : when there shall be no such mis-carriage of justice as may now result from the imperfection of the most perfect of human tribunals. There is perhaps also a reference to the final judgment of the Great Day.

The Greek of the LXX., ἀναστήσονται ἐν κρίσει reappears in Matt. xii. 41. The rendering of the Syriac is also the same in both places.

## PSALM II.

v. 2. Dr. Perowne seems to me to miss the point of the reference to this place in Acts iv. 25—27. He says :—The prophecy “ had a real fulfilment, no doubt, in the banding together of Herod and Pontius Pilate against Christ. But this was not a literal one. Pontius Pilate was not a king, nor was it the heathen nations,



but the Jews, who were the chief enemies of Christ."

Now if Pontius Pilate was not a king, Herod was; and it is clear that the correspondence intended is that between ἔθνη, λαοί, βασιλεῖς, ἄρχοντες, on the one hand, and, respectively, the Gentiles (Romans), the people of Israel, Herod, and Pontius Pilate, on the other.

v. 6. נָשָׁךְ. The word is used chiefly of making libations, but also of pouring out metal for molten images. From the former use, some translate the word here, *I have anointed*:—others, from the latter use, *I have set up*, as an image is set up. For every reason the former seems to me preferable.

v. 12. נָשָׁק to kiss, and also to *lay hold of*, *sc.* weapons. The latter is probably the primary meaning:—the *kiss* being not as now understood, merely contact of lips, but an embrace. We may thus account in part for the rendering of this passage by the LXX., δράξασθε παιδείας. For the rest, παιδίον = בֶּרֶךְ may account for παιδεία.

It has been proposed to take בֶּרֶךְ as an adverb, meaning *purely*. In support of this ren-

dering has been urged the improbability of the two words for *Son*, viz. בן in v. 7, and בר here, being used in the same Psalm. But in Prov. xxxi. the only other place in which the Hebrew use of בר for בן is found, both words occur, with the same meaning.

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### PSALM III.

It is possible that this Psalm was written upon the occasion of Absalom's revolt, though not on occasion of David's flight, as is stated in the title. Because, in the last verse, the enemy is described as utterly defeated. The rebellion, was, therefore, quelled when the Psalm was written.

Commentators have been misled by the Psalmist's prayer, הושיעני, in v. 8. This word does not always denote deliverance from enemies, but rather a condition of spiritual health, or what we should call a *state of Salvation*. The Psalmist's prayer is, that God would restore him to that state, or manifest such restoration in the sight of his enemies.

Undoubtedly, if the occasion suggested by the title can be relied upon, David's calamity

was a result of his momentous crime, and the enemy had some plausible grounds for the taunt, *He has no longer any health in God*, v. 3.

But, as Delitzsch observes, "cleansed by penitence, he stands in a totally different relationship to God, and God to him, from that which men suppose." In a word, God had granted, or was ready to grant, his penitential request, *Restore to me the joy of health in Thee*, — ששון ישעך—Ps. li. 14.

v. 8. In accordance with what I have noted above, we find here a prayer for saving-health, quite independent of deliverance from enemies. The prayer is, in effect,—*Proceed to save me spiritually, Thou who hast already delivered me from mine enemies*. As if, in this deliverance, the Psalmist caught a glimpse of God's returning favour, and was thereby encouraged to hope and pray for spiritual health resulting from restored peace with God.

In these respects, we find a remarkable correspondence between this Psalm and the 54th. There, as here, the prayer is דושיעני. There, as here, the Psalmist relies upon God's uphold-

ing (סמך, iii. 6, liv. 6). There, as here, the Psalm closes with the statement that God has already granted deliverance from temporal foes. There also we must suppose the prayer to be, as here, for spiritual health, rather than for the temporal succour which had been already granted.

Perhaps the indication of spiritual health, the manifestation of God's restored favour, is requested, rather than the blessed privilege of which the Psalmist was already in conscious possession.

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#### PSALM IV.

v. 2. Observe the antithesis of נר to רחב frequently marked in the Psalms.

v. 3. For the כ of לכלמה the LXX. seem to have read ב , and to have divided the words thus :—

עד מה כבדי לב למה תאהבון ריק

This slight alteration gives us their reading, which they translate :—*ὥς πότε βαρυκάρδιοι, ἰνατί ἀγαπᾶτε ματαιότητα*. Comp. Exod. viii. 32, where it is said of Pharaoh, והכבד את לבו.

This reading suggests a probable recon-

struction of the text, viz. by the insertion of למה before תאזהבון .

As the text stands, the words כבודי לכלמה, referring to the Psalmist's own grievance, are too much mixed up with those that express the vain and deceitful pursuits of his enemies. For these words do not mean what they are supposed to mean in our English Version,—*How long (will ye turn) my glory into shame*. They mean, rather, *How long shall my glory be for shame,—opprobrio* ; just as, in Ps. xxxvii. 26, זרעו לברכה means, *His seed is for a blessing*. If we could assume the omission of such important words as those supplied in our English Version, we might even then expect the repetition of מה-עד before תאזהבו . But such repetition, or the insertion of a similar interrogative, is absolutely required by the proper construction, as given above.

While, therefore, I do not accept the reading of the LXX. as a whole, I take it as indicating some uncertainty in the text. And it seems not unlikely that the same sort of thing has happened here as often elsewhere, viz. that

the interrogative למה has accidentally dropped out of the text in consequence of the same three letters occurring at the end of the preceding word. The copyist who had written these letters once would be very likely to forget to write them a second time.

I propose to insert this word, not only because it was so read by the LXX., but also because the construction of our received text requires it.

The rendering of the text, thus restored, will be,—*O ye sons of men, How long shall my glory be for a reproach : Why will ye love, &c.*

v. 4. *Know ye not that the Lord hath distinguished His Saint, for Himself?*

The idea of *excellence* was implied in *distinction*, just as it is with us. The Hebrew word here used meant, however, more than this. It denoted *consecration*, whether of a man's self or substance to God, on the one hand, or of God's distinctly covenanted goodness to His people on the other. For the latter, see the same expression as in the text, *mutatis mutandis*,

in Ps. xvii. 7, and xxxi. 22. *Distinctive* favour means, of course, *exclusive* favour.

v. 5. *Be ye angry and sin not, &c.*

The exhortation of this verse is certainly not addressed, as is usually supposed, to the Psalmist's enemies. Because it proceeds in the same breath to the further exhortation,—*Sacrifice the sacrifices of righteousness*. These sacrifices of righteousness were the peculiar privilege of the Saints of God. Now, as the Psalmist has just been distinguished, by an exclusive distinction, as a Saint of God, we can hardly regard his enemies as Saints. It is inconceivable, therefore, that the exhortation of the whole passage, or of any part of it, is addressed to the enemies of the Psalmist.

The rendering of the LXX. (which is sanctioned also by St. Paul) is the right one :—

*Be ye angry, and sin not*,—that is, Do not let your just indignation lead you into sinful passion,—

*Commune with your own hearts, upon your beds, and wait in patient silence.*

For the last word, דָּמִי, see note on Ps. lxii. 2, and lxv. 2.

v. 6. *Sacrifices of righteousness.* See Ps. LI., and Prolegomena, § 22.

v. 8. LXX. and Syr. both give *oil* after *corn* and *wine*.

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### PSALM V.

v. 4 אָרַךְ לִי. The usual rendering of these words, *I will arrange* (sc. my prayer) *to Thee*, seems unsatisfactory. It is warranted, however, by Isaiah xlv. 7, and a comparison of Job. xxxii. 14, with Job. xxxvii. 19. Since the word is used in Leviticus of setting in order both the wood and the victim for a burnt sacrifice, there may be here a reference to such a sacrifice, either literally or metaphorically.

v. 8. בִּירְאָתְךָ is connected with the next verse by the Syr., and possibly by the LXX.

v. 9. שָׁרָר *to be strong, firm.* In Heb. in a bad sense. Thus שְׁרִירוֹת (Ps. lxxxi. 13,) is *obstinacy, hardness of heart*; whilst in Syriac the same word means *faithfulness*.

For לִמְעַן, as here used, see note on viii. 3.

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## PSALM VI.

v. 3. אָמַלֵּל . The Pulal form of this root is found in Isaiah xvi. 8 ; xix. 8 ; xxiv. 4 and 7 ; xxxiii. 9. In all these places the LXX. render it by πενθέω Here, however, they give ἀσθενής εἶμι. So also in 1 Sam. ii. 5, and Lam. ii. 8. If, as Gesenius supposes, the root is akin to אָבַל, we may compare the analogous passage from Lat. *flebilis* to French *faible*. See the Preface by M. Littré to Brachet's *Grammaire Historique de la langue Francaise*.

v. 8. עָרַק. It is not easy to connect the various meanings of this word with any common idea. Gesenius gives (1) *to be removed*; hence to wax old: (2) from the idea of *removal*, that of *manumission*: hence, *freedom, nobility*: (3) from the idea of liberty, *licentiousness, superbia*. All this is very unsatisfactory. It seems worth while to assign the idea of *removal*, and hence that of *old age* (as a *passing away*) to one root; and to assume another, *i.q.* עָשָׂק (as עָשָׂר=עָרַר) for the other meanings.

The method by which Gesenius connects the meanings of *decrepitude* and *youthful and exuberant arrogance*, is very unjustifiable. He

gets the idea of *manumission* (upon which the further ideas of *liberty*, *licentiousness*, *arrogance*, depend) from the expression עֲרִיקֵי מִשְׁדִּים in Isaiah xxviii. 9. This means, he says, “taken away from the mother’s breast, as if *manumitted*.” It is surely unnecessary to remark that the weaning of a child is so far from being a privilege of liberty conferred upon it, that it is rather a trying deprivation of a privilege.

With respect to the use of the word in Isaiah xxiii. 18,—E.V. has *durable clothing*; but in the margin *old clothing*. Now *durable* might be linked on to *old*, if duration were the fundamental idea of age, as in some words it is. But in this case, the fundamental idea of *age* being *decrepitude*, it is not easy to see how the idea of *durability* can come out of it. The LXX. do not help us here, as their Hebrew reading seems to have been something quite different from ours. Reading as we do, the context requires precisely that meaning of עֲרִיק which is opposed to *durability*,—“Her merchandise *shall not be treasured nor laid up*; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for *temporary* clothing.”

I would therefore keep together the meanings of *removal*, *decrepitude*, *age*, under the root ערק (No. 1) and assign the other meanings to a root ערק (No. 2) i.q. עשק. See the use of the word in Ps. xxxi. 19; lxxv. 6; xciv. 4.

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PSALM VII.

v. 3. For וּאֵין פֶּרֶק וּמִצִּיל the LXX. and the Syr. both seem to have read וּאֵין פֶּרֶק וּמִצִּיל :—both also taking פֶּרֶק in the sense which it bears in Syr., and occasionally also in Hebrew, viz. of *delivering*. See e.g. Ps. cxxxvi. 24.

v. 5. חָלַץ in Pi. to *despoil*, as in Syriac. Accordingly the Syriac version gives:—*If I have requited* (sc. with evil) *him that hath requited me with evil: if I have despoiled him that without a cause is mine enemy*. This rendering of the first clause, though it requires the substitution of the Pi. מְשַׁלֵּם for שָׁלַם, is given by the LXX. also, εἰ ἀνταπέδωκα τοῖς ἀνταποδοδούσιν μοι κακά.

v. 7. The construction of the latter part of this verse presents a difficulty. Although the meaning is plainly the same as in xxxv. 23,—*Awake up to my judgment*,—yet the construc-

tion seems to require that the words מִשְׁפַּט צִוִּית should be taken as an independent clause, and perhaps in connection with the next verse, rather than with this:—*Arise, O Lord, in Thine anger, and lift up Thyself against the fury of mine enemies, and wake up in my behalf. Thou hast appointed a judgment, and* (sc. for this judgment) *the congregation of the nations is assembled around Thee: for their sakes, return Thou to Thy judgment-seat.*

I have rendered מִרְוֶה by *judgment-seat*, because the word is very frequently used of that exalted station from which God beholds and judges mankind. See Isaiah xxxiii. 5, and Jer. xvii. 12, and note on Psalm x, 5,

v. 11. *My shield is upon God*, as if on a *shield-bearer*.

v. 13. *He hath bent His bow and directed it*, sc. the arrow. See Psalm xi. 2; xxi. 12. See also the next verse.

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## PSALM VIII.

v. 2. The antithesis of *earth* and *heaven* points to a corresponding antithesis between God's *Name* and God's *Glory*. God's *Name* (שם being at least equivalent to  $\sigma\eta\mu\alpha$ , *signum*) is the indication to man of His existence, power, wisdom, and goodness. This is displayed upon earth. See note on Psalm xlviii. 11. God's real glory is above the heavens. It is represented upon earth by God's Name. Upon this antithesis the leading idea of the Psalm is framed,—viz. that God chooses the things of this (comparatively) lower world for the manifestation of His glory. That, in this world, He, to the same end, makes choice of comparatively lowly things, viz. the lips of children.

A literal translation of the words אֲשֶׁר רָנָה הוֹדָךְ, such as Gesenius gives,—*quam tuam magnificentiam pone in cælis*,—would be liable to the objection brought against it by Delitzsch, that such a use of the imperative after אֲשֶׁר is unexampled. But we are warranted in regarding the imperative active here as equivalent to a passive, since in Ps. cxv. i, we read, *Not unto us, O Lord, but unto Thy Name give Glory*, רָן כְּבוֹד. Now we cannot understand this

to mean that God is to give the glory to His own Name, but certainly that *it is to be given*, sc. by men.

Since, therefore, we are compelled so to understand the expression in the one place, we are at least warranted in so understanding it in the other, viz. in the text :—*quæ gloria tua sit posita super cælum*. Not that this Latin corresponds with the Hebrew. For the antecedent to the relative אשר is still *God*, and the verb is still active, though it seems to have been used by a sort of stereotyped phraseology where a passive form would rather be expected. Perhaps a more adequate rendering would be, *Cui detur gloria tua*, &c.

I suspect, however, some error in the text.

v. 3. יִסְדֶּה עוֹ, LXX. κατηρτίσω αἶνον. So also the Syr., Jerome, and the Latin Vulgate. In Ps. xxix, 1, and xcix, 4, for עוֹ the LXX. give τιμή; in Ps. lxviii, 35, δόξα. And, according to St. Matthew, xxi. 16, our Lord follows the LXX; and, in the connection in which He cites the words, the meaning of *praise, glory, or majesty*, is the only admissible meaning.

Consistently with all this, we must yet admit that the word עוֹ does not mean *praise* in the

sense of that which is offered by man to God, but rather *glory*, or *Majesty*, which may be recognised by man, but which appertains to God independently of such recognition.

Now, of this Divine Majesty, which extends far beyond the heavens, it has pleased God to lay the foundations in this lower world,—and in the lowliest things of this lower world,—*In the acknowledgment of Thee which proceeds from the mouth of babes and sucklings, Thou hast laid the foundations of Thy Majesty.*

To one who can enter into the spirit of Wordsworth's sublime Ode, it will readily occur that these are not, after all, the meanest, but rather the noblest, things of our humanity:—that the worthiest of earthly foundations for the grand temple of God's glory are those which are laid in infancy; whilst still

*“Trailing clouds of glory, we do come  
From God who is our home.”\**

The use of the word *למען* in the sense of *ob* rather than *pro*,—*on account of*, rather than *in behalf of*,—is almost peculiar to the Psalms.

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\* *Intimations of Immortality from Recollections of early Childhood.*

See, in addition to this place, v. 9; xxvii. 11; and lxix. 19.

Two words here found seem inapplicable to *God's* enemies, viz. צוררים, which means literally *oppressors*, and מרתנקם, *an avenger*. The former, however, is so used twice in Ps. lxxiv.; and with regard to the latter, which occurs only here and in Ps. xlv. 17, it seems probable that its specific meaning is merged in the more general meaning of אויב, with which it is coupled in both places. We cannot, anyhow, avoid taking both words to denote the enemies of God.

The statement is, therefore, to this effect, viz. That the foundation of God's glory, (as it is to be manifested in order that all enmity against Him may cease) is laid in the *lower* things of the world:—in *man*, as contrasted with the universe of being:—in *childhood*, as contrasted with the adult state. In short, that “God hath chosen the weak things of the world to confound the things which are mighty.”

There is a further consideration, which we of these later days cannot but dwell upon, if only for the sake of illustration,—That when the Son of God became also the Son of Man, the founda-



tions of that grand manifestation of God's glory upon earth were laid in infancy.

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## PSALM IX.

v. 4. *In the turning back of mine enemies : in their fall and destruction from before Thee, do I rejoice, (from the preceding verse). This is a remarkable example of the change of construction, within the limits of the same proposition, which is pointed out by M. Renan in Ps. xiii. 2 ; wherein, to use his words, the writer begins his phrase upon one type and finishes it on another.*

v. 7. *The enemy are come to an end : a desolation for ever. And the cities which Thou hast destroyed,—Why the very memory of them is perished—That is what they have come to.*

I here try to give, by a very free rendering, an idea of the contempt which is expressed by the last word, *המה*. We have something very similar in the usage of our own language, wherein contempt comes to a climax in an ap-

parently superfluous repetition of the demonstrative :—*e.g.*,

*He cannot flatter—He !*

King Lear, Act II. Scene II.

v. 10. לערות בצרה. *In times of adversity.* So also in the first verse of the next Psalm. Many would take בצרה as one word, with the meaning of a state of “being shut up, cut off from resources.” That ב is, however, a preposition, and that this is one of the unusual forms which this Psalm and the next have in common, I am the more inclined to suppose from a comparison of the expression in Ps. x. 6, לדר ודר אשר לא ברע.

v. 13. *The avenger (lit. seeker) of blood remembereth them.* This has been connected by some with the taunt of the wicked in Ps. x. 13. For the use of the expression, *seeking of blood*, in this sense, see Gen. ix. 5 ; xlii. 22 ; Ezek. xxxiii. 6.

*Remembereth them*, sc. “*the afflicted*, in the next clause ; the pronoun being placed first, emphatically.” Perowne.

v. 15. ישועה is the subject and occasion of תהלה.

v. 17. *The Lord hath made Himself known : He hath executed judgment.*

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### PSALM X.

See note on ix. 10.

v. 3. נאץ יהוה רשע, by taking in the first word of the next verse. So the LXX. and it is preferable. *The wicked man hateth the Lord* : —not *vice-versâ* ; for רשע is the subject of the previous part of the verse. See also v. 13, *Why doth the wicked man hate the Lord ?*

v. 4. בל ידרש — *Will not seek (God)*. To put these words in the mouth of the wicked — (*God will not search it out*) — is plausible, as being consistent with v. 13. It must, however, be borne in mind that in the preceding Psalm God's seeking (*i.e.* avenging) the blood of His servants is mentioned in immediate connection with the assertion that He forsakes not *those who seek Him* (Ps. ix. 11 and 13). Moreover, that in this place the wicked is mentioned as *not seeking God* is of a piece with that which is further asserted, viz., that *God is not in all his thoughts*.

v. 5. יחילו. *Their ways are always firm.*

Comp. השגו חיל in Ps. lxxiii. 12, where, as here, the presumptuous confidence of the wicked is spoken of. See also Job xx. 21.

id.—*Thy judgments are a great height,—far away from him.* Comp. xxxvi. 7,—*Thy judgments are a great deep.* The two places are exactly parallel; but in this the connection of מרום with משפטיך is peculiarly significant; since, as I have observed upon Psalm vii. 8, the former word is frequently used to denote the exalted station from which God surveys and judges the world.

The meaning is in effect the same as with the construction usually assumed, to which it would be pedantic to object (if this were the only objection) that it is not strictly grammatical.

v. 6. ברע. See note on Ps. ix. 10.

v. 8. חלכה. The word occurs here, in v. 10, and in v. 14, and no-where else. Commentators have agreed to refer it to an Arabic root, with the meaning *to be black, dark*. They have also unanimously passed over this literal meaning to the metaphorical one of *poverty, misery*. I prefer the obvious meaning of *darkness*. As in Job xxiv. 15, *the eye of the adul-*

*terer waiteth for the twilight, so here the eyes of the murderer wait (hide themselves) for the darkness.*

v. 10. חִלְכָּאִים. The plural form of the same word. It is possible that the ם may have been inserted by those who first thought it necessary to divide this word into two. However this may be, the plural form is here used adverbially, as plurals often are,—*in darkness*. Comp. Isaiah l. 10, חֹשְׁכִים הָלַךְ, *He walketh in darkness*. See also the use of לַיְלִוֹת, *by night*, in Ps. xvi. 7.

I render the whole verse thus:—*He crouches and skulks and falls prostrate in his fastnesses in darkness.*

v. 14. For יַעֲזֹב חִלְכָּהּ, I propose to read יַעֲזֹב בַּחֲלָכָהּ.

*It is Thou that beholdest violence, &c.*

*To recompense it with Thy hand.*

*It is against Thee that he rageth in darkness.*

*As for the fatherless, Thou art his helper.*

Compare the use of יַעֲזֹב in ix. 20.

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## PSALM XI.

v. 3. *What hath the righteous wrought!*

It is not a question, but a rhetorical exclamation. The powers of evil have prevailed, in such and such matters:—but now, on the part of the righteous, what wonders has not *he* wrought, in the strength of the Lord and in the power of His might!

See the same exclamation, with regard to God, in Numbers xxiii. 23,—*What hath God wrought!*

Delitzsch and Dr. Perowne,—the latter reluctantly, I think,—render, *When the foundations are destroyed, what can (or will) the righteous do?* In warrant of which rendering, Delitzsch adduces, amongst other examples not more to the purpose, Ps. xxxix. 8, *מה קויתי*, as if there were any necessity or inducement to swerve from the plain meaning of these words, viz., *What have I hoped for?*

Whereas the former part of the Psalm is occupied with the evil that is wrought by the ungodly, the remainder is concerned with the counter-working of the righteous, or rather with God's working in his behalf.

The emphatic position of the word צדיק warrants the rendering given above. It introduces the righteous as a counter-worker. The word would have been placed last, rather than first, if the righteous had been mentioned here as brought under the power of evil. As it stands, the word bristles up, so to speak, in antagonism :—*Now for the righteous—What has he been doing all this time !*

v. 5. אהב חמס שנאה נפשו. The LXX. seem to have read שונא, and render ὁ δὲ ἀγαπῶν ἀδικίαν μισεῖ τὴν ἑαυτοῦ ψυχὴν, in accordance with Prov. xxix. 24, *Whoso is partner with a thief hateth his own soul.* This meaning, however, is clearly inadmissible.

v. 6. Dr. Perowne says “ It seems a harsh metaphor to speak of raining snares, especially in immediate juxtaposition with fire and brimstone. Still we must recollect that the Hebrew poets were not always careful to avoid incongruity of metaphor.”

It may perhaps be found that the incongruity is in our own imagination. What is our idea of a *snare*? Probably something very different from that of the Psalmist. We so frequently read, in both the Old Testament and the

New, of snares *falling upon* people, that we may well believe that the usual snare was something thrown upon the prey from above. Thus the idea of a *shower* of such snares has no incongruity in it.

v. 7. *The upright shall behold His face.* This is undoubtedly the right rendering, although the LXX., the Syriac, the Latin Vulgate, and both our English Versions, give the inverse order, viz.—*His countenance beholdeth the upright.* Hengstenberg, moreover, and some other modern commentators, adhere to the old error.

Compare Ps. xvii. 15,—“In righteousness shall I *behold Thy face*,”—the same words as in the text. The word חִזָּה is the appropriate word in this connection. See note on Psalm lxiii. 3.

It is true that, in Ps. xvii. 2, we find an expression that seems to warrant the usual rendering of the text. But there it is the *eyes* of God that behold the upright. Here the word is פָּנִים, *countenance* or *presence*; and it is well observed by Delitzsch, that this word is invariably used of that which is to be seen, not of that which sees.

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## PSALM XII.

v. 2. As חסד and אמת, or אמונה, are frequently found together, so here we find חסיד and אמונים associated. See Prolegomena, § 20.

v. 3. The usual rendering of this place, viz. *They speak vanity one with another*, is too mild. It seems to denote only idle gossip among neighbours. Whereas the meaning is that, even in the intercourse of a man with his neighbour, wherein truth and honesty might be looked for, there is only falsehood found. *They tell lies, even a man with his neighbour*. See the same thing asserted, in the same words, of the apparently kind and neighbourly visitor, in Ps. xli. 7,—*If he come to see me he telleth lies*.

v. 4 and 5. Observe here the order,—*the lips, the tongue* :—*the tongue, the lips*. Upon which see note on Ps. lxviii. 21.

v. 6. *Because of the oppression, &c.*

So in Isaiah liii. 5, *He was wounded because of (ב) our transgressions, and bruised because of (ב) our iniquities*. See also Ps. lxviii. 30.

*Now will I arise, saith the Lord, I will shew him conspicuously in the state of salvation: I will manifest Myself and My salvation to him.\**

I take this as the general meaning of *אֲשִׁיר בִּישַׁע*. The LXX. seem to have read *אופיע* for *יפיה*, since they give *θήσομαι ἐν σωτηρίῳ, παρρησιασσομαι ἐν αὐτῷ*, just as in Ps. xciv. 1, they give *ἐπαρρησιασάτο* for *הופיע*. The reading of the Syriac translator seems to have been much the same. In Ps. xciv., as in this place, God shines forth as the God of vengeance. It is observable, too, as casting some suspicion upon the reading *יפיה*, that it ought to be followed by *ב*, as in Ps. x. 5, rather than by *ל*, as here.

For the meaning I have assigned to *ישַׁע*, see notes on Ps. iii.

v. 7. *Silver purified in a furnace from earthy admixture.* See note on xvii. 3, 4.

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\* Upon the use of *קָוָה* in Ps. ix. 20, Dr. Perowne remarks that it expresses "a solemn appeal to God to shew Himself to be that which He is,—the Judge of the earth." In more general terms, we may say that the word, in this connection, denotes God's solemn process for the vindication either of His own character or of that of His people.

v. 9. *All round about the wicked are scattered abroad, when the tempest arises upon the sons of men.*

For this meaning of ירהלכו see Ps. lviii. 8, and Ps. lxxvii. 18. For this meaning of זלזל see Gesenius.

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PSALM XIII.

v. 2. M. Renan places this amongst “ ces nombreuses phrases suspendues, interrompues, doublées par la reprise d’une autre phrase, véritables négligences, qui, sans nuire à la clarté, ajoutent au naturel. . . . Il y a ici deux phrases qui enjambent l’une sur l’autre :

(1) Jusqu’ à quand Jehovah m’oublieras-tu ?

(2) Jehovah m’oublieras-tu a jamais ?

L’auteur a commencé sa phrase sur le premier type, et l’a achevée sur le second.”

See note on Ps. ix. 4.

v. 3. The rendering, *How long shall I take counsel in my soul*, is inadmissible.

Because, in the first place, it is unmeaning. That God should forget, and hide Him-

self from, the Psalmist, was a grievance. That he should have sorrow in his heart was a grievance. That his enemy should prevail against him was a grievance. In the midst of these, we find it difficult to recognize, as a co-ordinate grievance, that he should be compelled to commune with his own heart, and take counsel with his own soul.

To avoid the difficulty, Gesenius takes עצור to mean *anxious cares*:—but the word bears this meaning no-where else.

The usually received rendering is inadmissible, because, moreover, it puts upon the word נפש a meaning that it never bears:—a meaning from which its own meaning is always carefully distinguished.

עצור בנפשי means *counsels against my life, or soul*.

It cannot mean *counsels in my heart*, because the word נפש is never used to denote the seat of intelligent purpose. It denotes (1) animal life (2) animal impulse (3) *desire*, rather than will, or intention.

Upon a careful examination of the places (about six hundred) in which this word occurs, I

find only one in which it even *seems* to bear the meaning which is usually put upon it here, viz. the meaning of *mind*, as the seat of intelligent purpose. This one place is in Jer. xlii. 20, where our Authorized English Version gives, in the text, *Ye dissembled in your hearts*; but in the margin, *Ye have used deceit against your souls*. Now, no one can read the whole chapter in which this place occurs, without seeing that the rendering of the margin is the true one:—that those who, with feigned submission to God's will, sought to know that will through the prophet Jeremiah, were practising deceit *against their own souls*; and that this is the import of the prophet's reply:—*Be not deceived: God is not mocked:—However you may try to deceive and mock God, you will find that you are only deceiving and mocking yourselves*. The place is precisely parallel with Ezek. xiv. 4, 5, *Every man that setteth up his idols in his heart, and cometh to the prophet, I the Lord will answer him that cometh according to the multitude of his idols. That I may take the house of Israel in their own heart.*

If the writer had intended to mean

*counsels in my heart*, he certainly would have written בלבי rather than בנפש. For the word לב is as constantly used to denote the seat of intellectual purpose as נפש is constantly used to denote the source of animal impulse. With this distinction we find very frequently the expression, *with all thy heart* (לב) and *with all thy soul* (נפש). The expression is usually regarded as tautological. It has, however, a meaning, founded upon the distinction between intellectual purpose, on the one hand, and animal and moral inclination on the other.

We must, therefore, take the words of the text to mean, *How long shall I take counsel against my own soul?*

The meaning of these words does not lie on the surface. We therefore find that, according to one MS. of Kennicott, the word עשית has been substituted for אשית, so as to make the passage parallel with Isaiah xxx. 1. We find also that the Syriac translator read עצב, or עצבת, instead of עצרת; using here the same word as he uses for עצב in Gen. xxxiv. 7; xlv. 5; and Neh. viii. 10, 11.

The Syr. also read תשית for תשית; so that his rendering is,—*How long wilt Thou set sorrow in my life, or in my soul.*

There is, however, no further warrant for these readings; and the reading of the text, though difficult, is so consistent in meaning with the context as to put it beyond suspicion.

The context, in the previous verse, is to the effect that God's light and guidance were withheld from the Psalmist;—in the succeeding verse, that, without that guiding light, his sleep would be death.

In the intermediate verse, therefore, we may expect mention of frustrated *active* purpose, in contrast with this passive idea of sleep.

This is just what we do find.

*How long dost Thou forget me &c.?*

*How long shall I take counsel against myself?*

And then,

*Lighten mine eyes, lest in sleeping I die.*

That is, lest both waking and sleeping,—both by my active efforts and by my passive acquiescence,—I be lost.

I would therefore render this third verse thus :—

*How long shall I be taking counsel against my own soul, and laying up sorrow in my own heart, continually ?*

The idea of acting against one's own soul, and the expression of this idea by the words of the text, בנפשי, will be familiar to the reader from many examples.

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#### PSALM XIV.

The most important points of difference between this Psalm and the 53rd, occur in verses 5 and 6, which stand thus in the two texts :—

##### Ps. XIV.

v. 5. שם פחדו פחד

כי אלהים בדור צדיק

v. 6 עצת עני

תבישו

כי יהוה מחסו

##### Ps. LIII.

v. 6. שם פחדו פחד

לא היה פחד

כי אלהים פזר

עצמות חנך

הבישתה

כי אלהים מאסם

The Psalm in either form is a cento. The component parts are strung together like beads on a thread, with very little appearance of interdependence, or continuity of thought.



It is of little importance or interest to inquire whether the stringing of the beads in one order was earlier or later than in the other. The main interest lies in the diverse forms of the 5th and 6th verses in the two Psalms.

Nothing can be more certain than that, either one of these forms is a corruption of the other, or that both are corruptions of some lost original. The latter supposition is the most probable. At the same time, I cannot but think that the form in which these verses appear in Ps. liii. is on the whole very much nearer to the original than that of Ps. xiv.

In the first place,—there is in Ps. xiv. 5, 6, no such natural sequence of ideas as in Ps. liii. There is, indeed, no sequence at all.

Then, the sentiment of xiv. 6, is theologically inadmissible. For *הביש* means *to bring to shame*, not *to mock*, as it is usually rendered in this place. There is this difference, viz. that whereas *to mock* means to *try* to put to shame, the word here used means *to bring to shame effectually*. Now if there is one thing more frequently and emphatically asserted in Holy Scripture than another, it is that those who put

their trust in God shall never be put to shame. Yet the assertion of Ps. xiv. 6, is that the counsel of the poor is brought to shame, because the Lord is his trust.

On the other hand, this expression of *putting to shame* is constantly used with peculiar significance, as against the enemies of God and of God's people.

Instituting a strict comparative analysis of the two forms in which this relic appears, we must omit צדיק from xiv. 5,—not by assuming here that it is an interpolation ; but because it is not represented in the other text. We thus place these portions of the two texts in this parallelism, viz.

xiv. 5, 6.	בדור עצת עני
liii. 6.	פזר עצמות חנך

It is beyond all doubt, that each of the three words in the one text is a modification of the corresponding word in the other text.

It is also unquestionable, that the divergencies of the two texts have arisen in the course of oral transmission, rather than by the obliteration of manuscripts or the errors of tran-

scribers; though these also have played their part.

Now it is well known that in the handing down of traditional poetry, proverbs, or maxims, the rhyme, the rhythm, the jingle, are retained after the sense is lost. Nay,—the old rhyme and rhythm &c. become often the vehicle of a new meaning. The emphasis of a syllable will remain in a new combination, just as it stood in the original, however both the form and the meaning of the original combination may have perished.

With this consideration in view, I remark that the first syllable of פֹּזֵר, in Ps. liii. 6, is strongly emphatic,—the verb being in the *Piel* form; and that the first syllable of בָּדוּר in xiv. 5, is utterly without emphasis, so long as it is followed, *in stat. constr.*, by צָדִיק. Take away this word, and there is no reason why the first syllable of בָּדוּר should not be equivalent in emphasis with the first syllable of פֹּזֵר.

We cannot approximate the two texts by the inverse method, viz. by depriving the first syllable of פֹּזֵר of its emphasis; because, whe-

ther this verb be Kal or Piel, its first syllable will be overwhelmingly emphatic in comparison with the corresponding syllable in the other text.

We must therefore make the בָּדֹר of Ps. xiv. conform to the פֹּזֵר of Ps. liii. There is here no difficulty; since the Aramaic *Pael* בָּדֹר is the constant equivalent of the Hebrew Piel פֹּזֵר. In this very place, viz. Ps. liii. 6,—the Syriac translator so renders the Hebrew. We may thus place in parallelism with the Piel פֹּזֵר of Ps. liii. the Pael בָּדֹר of Ps. xiv. And we may now assume that the צָדִיק of Ps. xiv. is an interpolation.\*

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\*The recapitulation of my argument upon this point may be put thus:—

If פֹּזֵר be the original, as I suppose,—the first change, to Pa. בָּדֹר, is accounted for by oral transmission. There is, accordingly, no change in the position of the emphasis. The further transition, to בָּדֹר, must be an error or a conjecture of a transcriber.

Conversely:—

If בָּדֹר be assumed as the original, with the first syllable utterly without emphasis, as it must be according to the construction in which alone it has any meaning,—then we cannot account for its transition to Pa. בָּדֹר in oral transmission. And so the further supposition of a

With regard to עצמות and עצת:—Whether the divergence between these two words arose in the course of oral transmission or of manuscript copying, it is easier to imagine how the syllable מו might slip out than how it could slip in. If this syllable has been accidentally dropped from עצמות, we may thus account for עצת. Whereas, if עצת were the original, there would be no necessity, no occasion, and, as I apprehend, no inducement, for the interpolation of this syllable.

Coming now to the word חזק, — there is no other example of the verb חזק, *to encamp against*, being followed by the accusative, without a preposition. It occurs, therefore, to one's mind that the final consonant may be a radical, and not a pronominal suffix.

The LXX. render this word by ἀνθρωπαρέσ-  
κω, and are herein followed by the Syriac and

lectional charge is checked; since it will hardly be imagined that an original בדור would re-appear as Pi. פזר, without passing through the intermediate form of Pa בדר.

It is, of course, possible that the Aramaic Pael בדר may be the original. The argument is not affected by this supposition.

the Latin Vulgate. The word is used no-where else by the LXX, but it occurs twice in the New Testament in such a connexion as to suggest a special meaning in which it may have been used by the LXX. For the *ἀνθρωπάρεσκος* of the New Testament is a *slave*, whose fear and trust in his master excluded all other fear and trust. In Eph. vi. 6, the slave is enjoined to serve his master *with fear and trembling*; but this fear of man is to be subordinated to the fear of God. The God-fearing slave will not be *ἀνθρωπάρεσκος*, however he may remain in subjection to his master. So in Col. iii. 22, slaves are not to fear their masters exclusively, *ὡς ἀνθρωπάρεσκοι*, but as fearing God, *φοβούμενοι τὸν Θεόν*. That this *ἀνθρωπαρέσκεια* was, in the Apostle's mind, associated in a peculiar manner with the exclusive devotion of slaves towards their masters, appears also from Gal. 1. 10, where he says of himself:—*εἰ γὰρ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἤμην*.

Now those Hebrew slaves who claimed their freedom after six years' servitude were allowed to depart altogether, or else to remain in the service of their master. In either case, the

master was enjoined to furnish them liberally with something to start with on their own account. See Deut. xv. 14:—*Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press.* I say that this was enjoined in any case, whether the slave departed, or whether he remained. For it can hardly be supposed that a generous attachment to his master, inducing him to remain, would be rewarded with less generosity than the want of such attachment. The slave, thus started in a way of accumulating wealth on his own account, yet still under the voluntarily incurred obligation of rendering service to his master when required, becomes a more confidential servant than ever. Such a man was Ziba, who although possessed of considerable property, is yet spoken of as a servant of the house of Saul.

The term by which such dependents upon Abraham are mentioned (Gen. xiv. 14,) is חֲנִיךְ, *initiated*, or, to use an old English word, *hand-selled*. It is plainly equivalent to the word which is used in the above-cited passage from Deut. (xv. 14):—הַעֲנִיךָ תַעֲנִיךָ לוֹ—*Thou shalt surely initiate him*, or give him a start, with a

present. LXX. ἐφόδιον ἐφοδιάσεις αὐτόν. Vulg. *dabis viaticum*. For it is unquestionable that דָּוָה and עָנָה are identical in origin, as in meaning. The former is used frequently of the *initiation*, or dedication, of a house, a temple, &c. The latter, which from its less frequent use, may perhaps be regarded as the more archaic form, occurs only in Deut., *loc. cit.*—yet clearly with the same meaning.

The LXX. would probably be puzzled by the reading which they found, and would therefore be guided by somewhat far-fetched associations. Either word, דָּוָה or עָנָה, would suggest the idea of a *devoted servant*. The context,—*There feared they &c.*—would suggest the idea of such servile fear of men as would exclude the fear of God. It is not, I think, fanciful, to see in the rendering of the LXX., and in the light thrown upon that rendering by the New Testament usage, the resultant of these two suggestions.

The next step is obvious.

Admitting, as we may safely do on the authority of the lexicographers, the identity of דָּוָה and עָנָה,—and finding, as we do, דָּוָה in the



one text, and עני in the other, we can hardly avoid regarding the latter as a defective reading of ענק.

The diverse readings of the two texts will be thus reduced to these forms,

בדר עצמות ענק  
פזר עצמות הנך

Now either of these will account for the rendering of the LXX.; but we have seen what a poor meaning they were able to put upon the last word, with all their ingenuity. We are not at such a loss, if we assume ענק as the original form, and הנך as a later substitute, supposed to be an equivalent. Because ענק, *Anak*, is a proper name,—a name which once caused boundless terror in the camp of Israel, and produced a panic most disastrous in its consequences. We can therefore connect this name readily with the context:—*There feared they greatly &c.*

This word, *There*, is frequently used to introduce the mention of some striking event in the remote past.

Regarding this passage of Ps. xiv. as an archaic fragment, we are thus, I think, enabled

to detect both its origin and its meaning in the expression to which we have reduced the various forms in which it appears, in this Psalm, in the 53rd, and in the Septuagint Version :—

*There feared they greatly, where no fear was, for God hath scattered the bones (or the forces) of Anak.*

No one who reads the account of the terror which the name of Anak once inspired, and of the calamitous consequences of that *fear of man rather than of God*, can wonder at the appearance of this name in a fragment of traditional Israelitish poetry.

The remainder of v. 6, I, of course, reduce to conformity with liii. 6 :—*God hath contemned them.* The word נָסָה is so far from being restricted to the meaning of *rejection*,—a meaning that seems to imply a previous *choosing*,—that it is more frequently used of God's *declining to choose, passing over*, so *contemning*, a people or an individual.

The other portions of this Psalm that are noteworthy are,

v. 1. הַשְׁחִיתוּ עָלַיָּהּ as compared with הַשְׁחִיתוּ כָּל עֲלִילוֹתָם in Zeph. iii. 7.

v. 4. *Who eat up my people as they eat bread. They call not upon the Lord.*

In Micah iii. 3, 4, we read, *Who eat the flesh of my people. Then shall they cry unto the Lord, but He will not hear them.* There seems here a strangely elliptical transition, which is perhaps to be explained by a reference to this place of Ps. xiv. *They who eat the flesh of my people* (Micah iii. 3), *and call not upon the Lord* (Ps. xiv. 4), *shall then call in vain upon the Lord* (Micah iii. 4).

v. 5. שם. See note on Ps. xxxvi. 13.

v. 7. שוב שבות. Delitzsch says that the Kal form is here used for the Hiphil for the sake of the alliteration. Yet the alliteration would not be destroyed by the use of the Hiphil; and it is certain that in places where no alliteration is intended (as in Ps. liv. 7, and Ps. lxxxv. 5, and elsewhere) the Kal form of this verb is used transitively.

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## PSALM XV.

v. 3. חרפה לא נשא sc. על שפתיי as in v. 4, of the next Psalm.

v. 4. נבזה בעיניו נמאס, LXX. ἐξουδένωται ἐνώπιον αὐτοῦ ποτηρευόμενος. Such a rendering would require the def. art. before נמאס, which would thus have the pregnant meaning of one who is rejected by God in consequence of his own rejection of God. Such a man is condemned by the righteous, who, on the other hand, honoureth (יכבד) them that fear the Lord. Compare the words of Samuel to Saul, 1 Sam. xv. 23,—*Because thou hast rejected (מאסת) the word of the Lord, He hath also rejected thee (וימאסך) from being king; and Saul's entreaty—Yet honour me now (כבודני) I pray thee before the elders of my people.*

The rendering of the LXX. is certainly the right one, in the main. We may put it thus:—*In his sight he who is condemned of God is condemned.* The Hebrew words have the same meaning, and therefore I give the one English word for both. But, according to the Hebrew usage, the former of these two Hebrew words is

appropriate to God's contemning:—the latter to man's.

נִשְׁבַּע לְהִרַע. Notwithstanding the rendering of the LXX., the reference is undoubtedly to the formula in Lev. v. 4; and the meaning is,—*He sweareth, and changeth not, though it be to his own injury.*

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### PSALM XVI.

v. 2. טוֹבֹתִי בִלְעֵלִיךָ. LXX. τῶν ἀγαθῶν μου οὐ χρεῖαν ἔχεις. For בִלְעֵלִיךָ I would read בַּעֲלֶיךָ (part. pass. *lorded over, or owned, by Thee*; as בַּעֲלוּהָ, a woman *lorded over*, i.e. married). Comp. Ecc. v. 11, where *goods* and their *owners* are expressed by these same words, viz. טוֹבָה and בַּעֲלֶיהָ.

It may be observed that, upon this supposition, the בַּעֲלִי of the second clause will correspond with the אֲדֹנִי of the former clause. Comp. בַּעֲלֵנוּ אֲדֹנִים in Isaiah xxvi. 13.

In connection with the χρεῖαν ἔχεις of the LXX., we may observe further that χρώμενος is the Septuagint rendering of אֲדֹנִי in Prov. xxv. 13, and of בַּעֲלִי in Prov. xvii. 8.

The meaning would thus be :—*Oh Jehovah, Thou art my Lord : my goods are at Thy disposal.*

The Syriac version is quite consistent with the reading which I propose, though with a somewhat different meaning. The sentiment *Thou art Lord of my goods* appears in the Syriac as *My goods (are derived) from Thee.*

Symmachus and Jerome seem both to have read בל בלעדִיך, since their renderings are οὐκ ἔστιν ἄνευ σοῦ, and *non est sine Te.*

These various renderings sufficiently warrant a conjectural emendation of the text.

v. 3. Gesenius seems to take אדירי as if אדיריה, for he renders it *the excellent thereof*, sc. of the earth,—*all my delight is in them.* This is because he does not recognize the oneness of the idea of כלהפצייבם, so that it would seem to him harsh and unwarrantable to put אדירי in *stat. constr.* with this expression. And yet it will readily occur to one's mind that, as הפצייבה is found with such one-ness of idea as to be used as a proper name (2 Kings xxi. 1, and Isaiah lxii. 4), so it is possible that

the expression כל-הפציר-בם may be similarly used. This is admitted by Delitzsch.

And this possibility seems to me highly probable, in comparing the above-cited passage of Isaiah with this place. *There* it is said:—*Thou shalt be called by a new name. . . . Thou shalt be called Hephzi-bah, and thy land Beulah.* In this Psalm, according to the reading which I propose, the worldly substance of the Psalmist is God's *Beulah*, at His disposal for the holy ones who constitute His *Hephzi-bah*,—or rather, by a modification grammatically necessary, His *Hephzi-bam*.

v. 4. *Their sorrows shall be multiplied who are dowried to another*, i.e. who alienate God's *Beulah*.

The clue to this interpretation is furnished by the emendation which I have proposed in the second verse. The allusion to the conjugal state is here kept up. *Their sorrows shall be multiplied* are almost the *ipsissima verba* of God's curse upon Eve:—*I will multiply thy sorrow*, sc. in thy conjugal relations.

מחר is to be explained in connection with

the noun substantive מֹהָר, the purchase money of a wife, or, as in Arabic, the wife's dowry.

Though the language here used expresses the relation of the woman to her husband, yet, being used figuratively of the relation of men to God, the verb is in the masculine form, where otherwise it would be feminine.

*Their bloody libations*, sc. those of the strange gods, *will I not offer*. Compare Jer. vii. 18 :—הַסֵּךְ נִסְכִּים לְאֱלֹהִים אֲחֵרִים.

*Nor take their names upon my lips*, in accordance with Exod. xxiii. 13, *Make no mention of the name of other gods, neither let it be heard out of thy mouth*.

v. 6. According to Gesenius נחלת is i.q. נחלה. But the true reading is probably נחלתִי. With מלכא נחלת שפרה עלי Comp. Dan. iv. 24, עלך ישפר.

v. 9. I think there can be no doubt that כבֹּד as used here and in Ps. xxx. 13 ; lvii. 9, &c. is the same as כבֹּד, *the liver*. We are in the habit of tracing moral feeling to one only of the internal organs, viz. the *heart*. But the Hebrew seems to have regarded some others, as



the liver, the reins, &c., as the seat of certain affections.

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PSALM XVII.

v. 1. *הקשיבו* (sc. *אזנך*), properly, and usually, followed by *ל* or *אל*, though by *ב* in Ps. lxi. 19. Here, and in Job. xiii. 6, it is followed by the acc. The proper usage is represented by the perfectly analogous Greek of the LXX., *πρόσχεις τῇ δεήσει μου*. The suggestion of Gesenius that the primary idea of the word is that of *erecting*, or *pricking up*, the ear, is plausible. He seems to think that the idea is borrowed from the habits of the inferior animals. See, however, what Mr. Darwin has to say upon this subject in his *Descent of Man*, Vol. 1, chap. i.

v. 3 and 4. To understand this somewhat difficult passage, we must observe first the difference between *ברון* and *פקד* on the one hand, and *צרף* on the other. The two first convey the idea of *testing* and *searching*. The last denotes the result of the trial. I think that *צרף*, wherever it is found, means actual purification.

The clauses in which these words occur are

followed by parallel clauses in the ordinary Hebrew sequence, thus :—

With A,      בחנת לבי פקדת לילה      corresponds  
                   a.      בל תמצא זמתי בל יעבר פי

*Thou hast tried my heart, Thou hast visited me by night.*

*May no evil thought, no rebellious word, be found in me.*

I give this, not as a literal translation, but as showing the deprecativ force of בל when followed by a future. The various usages of בל correspond pretty closely with those of the Latin *ne*. Originally, as all such words must have been, it was an absolute negative. Then to it was appropriated the meaning of prohibition or deprecation. Then again בל, like אל, = the archaic Latin *ut non*, or even *ut ne*, subsequently *ne* alone, = English *lest*.

With B.      צרפתי      corresponds  
                   b.      לפעלות אדם בדבר שפתיך שמרתי ארחות פריץ

It will be observed that, whereas the ideas of trial and search in A, are followed by the deprecativ בל in a, the actual purgation asserted in B is followed by the actual preterite in b.

But the two clauses B and b are not only parallel in meaning : they must be construed together. Just as in Ps. xii. 7, we find

צרוף בעליל לארץ

*Purified in the furnace, so far as earth is concerned, i.e. from earthly mixture, (See Gesenius sub v.) so here we find*

צרפתי לפעולות אדם

*Thou hast purified me in respect of ordinary human actions.*

This is the outcome of the trying and testing, and it is further described, as a result, in the sequel,—*By the Word of Thy lips I have kept, &c.*

שמרתי ארחות פריץ. Gesenius, Delitzsch, and most others render, *I have observed the ways of the violent man*, sc. in order to avoid them. There is, however, absolutely no warrant for this : but, on the contrary, שמר ארחות, or דרך, is very frequently and invariably used to denote *keeping in a way*. The concordance will supply abundance of instances. Amongst others see שמרתי דרכי יהוה in Ps. xviii. 22. See also Ps. xxxvii. 34, *Wait thou on the Lord, and*

keep *His way*, שֹׁמֵר דְּרָכּוֹ, and Prov. ii. 20, אֲרָחוֹת צְדִיקִים תִּשְׁמֹר. An instance in Job xxxiii. 11, is different from, but not opposed to, the general use. I would especially compare this place with Ps. cxix. 9. It is there asked, *How can a young man cleanse his way*, אֲרָחוֹ? The answer is, *By keeping it according to Thy Word*, לְשֹׁמֵר כְּדִבְרְךָ. Now here it is said, that *By the Word of Thy lips I have kept (certain) paths*, אֲרָחוֹת שִׁמְרָתִי. And from these considerations we can hardly avoid the conclusion that the paths which are here spoken of as *kept* are such as ought to be kept, viz. the ways of God that are so frequently pointed out for man's observance.

What, then, becomes of the word פְּרִיץ at the end of this 4th verse? It can hardly be retained as it stands. The LXX. read something different, since they give σκληρὰς, sc. ὁδούς. It happens that they once give this word as the rendering of חֲרוּץ. It is therefore possible that they may have read חֲרוּץ in this place instead of פְּרִיץ. The word חֲרוּץ is frequently used in the book of Proverbs to denote the *diligent, prudent*. If it was used here in this sense it would

have an appropriate connection with the refining process just mentioned, since the same word, *הרוץ*, means also *gold*. I admit that this conjecture rests upon slender grounds.

v. 5. *חַמַּךְ*. Dr. Perowne well observes that this is an infinitive used for the finite verb. If it were an imperative, as it is usually taken to be, it could not be followed, as it is, by a preterite. He therefore renders this verse,—*Holding fast with my goings in Thy paths, my footsteps have not slipped.*

We thus get a continuation, and so a confirmation, of the meaning which I have assigned to the preceding verse.

v. 7. *Manifest Thy distinctly covenant goodness, Thou that savest those who trust in Thee from them that resist Thy right hand.*

For *הַפְּלֵה חֲסִדֶיךָ* see Ps. iv. 4, and xxxi. 22. We might expect *חֲסִידִים* to be followed by *בְּךָ*. To understand it absolutely, as *the trusting ones*, may seem harsh, but is warranted by Prov. xiv. 32.

v. 9. *זֶה*, a demonstrative, equivalent to *זוֹ*, and, like it, sometimes used as a relative.

So used, both forms may have a plural reference, as here, in Ps. cxxxii. 12, and Job xix. 19. Observe here the analogy of our English *that*. We say, "I trusted *that* man, or *those* men," but, used as a relative, *that* answers both purposes :—"The *man that* I trusted," or "The *men that* I trusted."

id. *Mine enemies with eagerness compass me about.*

With בנפש יקפו עלי in this place compare מצודו עלי הקף, *with his net he compasseth me*, in Job xix. 6.

v. 10. To translate חלבמו סגרו, *they enclose (themselves) in their own fat*, is sufficiently awkward and unwarrantable. Since the idea of fatness is frequently connected with that of indolence, we may perhaps render the whole verse, *In indolence they shut their mouth : in haughtiness they speak*. The Chaldee סגר is used in this connection. See Dan. vi, 22. And in the same connection the Syriac translator uses the kindred סכר in this very place. See also Ps. lxiii. 12, *The mouth of them that speak lies shall be stopped*, יסכר.

v. 11. *To shed our blood in the land,*—taking in the first word of v. 12, thus:—  
לנשות בארץ דמינו.

The usual word to denote *shedding* of blood is שפך. But we find נטה equivalent to שפך in Ps. lxxiii. 2. Moreover the meaning of *pouring out* must be assigned to נטה in Isaiah lxvi. 12. *Behold I extend (נטה) peace to her like a river, and the glory of the Gentiles like a flowing stream.* And again in Gen. xxxix. 21, *The Lord was with Joseph and shewed mercy unto him,* ויט אליו חסד, the LXX, give κατέχεεν αὐτοῦ ἔλεος.

We thus get rid of the difficulty created by the first word in the next verse, viz. דמינו, which, as usually pointed and interpreted, means *his likeness*, but which occurs only in this place. The word must now be banished from our lexicons.

v. 13. חרבך, *With Thy sword.* It is thus that the Psalmist prays to be delivered from the wicked, the positive enemy of God and man, viz. מרשע.

v. 14. ירך, *By Thy hand*, i.e. by the ordinary dispensation of Thy Providence. It is

thus that the Psalmist desires to be delivered from the evil influence of mere worldly men, viz. ממתים.

id. מתים מחלד, *men of the world*. If we say that the preposition מן, as used here, marks the genitive,—this is true in the fundamental sense of the word *genitive*. In no other sense does this preposition supersede the ordinary *status constructus*.

There is here an unconscious reference to the distinction so expressly made in the book of Genesis between the sons of God and the sons of men. The son of man was born of the earth, γηγενής, the *giant* of those days. Modern commentators and theologians dwell upon the earthly *tendencies* of the ungodly. The fundamental idea of the מתים מחלד is rather that of their earthly origin; though Gesenius and others interpret the words, *those who love the things of the world*.

It may be objected that חלד does not mean the material world, but rather the temporal condition of things as contrasted with man's eternal destiny. This is true of the primary meaning.



of the word, which yet, like our word *world*, may have become synonymous with *earth*.

But—apart from this supposition—the children of (i.e. *born of*) this present time, are the *worldly*, the aliens from the heavenly futurity. And with this view agree the next words of the text,—*their portion is in (this) life*.

It is likely that the expression so frequently found in St. John's Gospel and Epistles, as denoting the ungodly,—viz. ἐκ τοῦ κόσμου—is an imitation of the Hebrew usage.

*id.* צפונך תמלא בטנם, *Their womb is filled with Thy hidden treasure*. So we are almost compelled to translate by the words immediately following,—*They are satisfied with children*. It is consistent also with the context, which is concerned with ungodly enjoyment of God's gifts, amongst which the gift of children is mentioned. Moreover, the specially appropriate usage of צפונך in this sense, may be appreciated by a reference to Ps. cxxxix. 13—16.

v. 15. אשבעה תמונתך seems antithetical to ישבועו בנים in the preceding verse. Let the earth-born be satisfied with their earth-born children,

made in their own image and likeness. I, when I awake in Thy likeness, shall be satisfied therewith.

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## PSALM XVIII.

It is certain that a great part of this Psalm is inapplicable to the circumstances of David's personal history. It is equally certain that the whole of it is applicable, circumstantially, to the history of Israel as a people. I therefore suppose the Psalmist, who was in all probability David, to have written in the name and person of Israel. Of the Israelitish history, however, David could say—*Pars magna fui*. It is, therefore, by no means an objection to my supposition, to find, as we do, that the Psalm begins and ends with circumstances of David's personal history; this being, in the body of the Psalm, merged in the history of Israel.

David's deliverance from the hands of Saul was an event of national, as well as of personal, interest. With the mention of this, which was in part the occasion of the composition of this Psalm, David begins. In v. 7 he enters upon a recapitulation of God's dealings with Israel,

long before his own personal experience, yet still speaking in his own person.

Whoever compares this 7th verse with the account given in Exodus of the cry of God's people in Egypt coming up before Him, will see that this verse is an echo of that account.

The following verses relate to God's grand manifestations of Himself in behalf of Israel, and against Egypt. In v. 16, the channels of the waters, or of the sea, as in the other text, are seen, and the buttresses of the earth discovered, plainly referring to the passage prepared for Israel through the Red Sea. If this could be doubted, we might call attention to some expressions in this Psalm, which are either taken from, or are appropriated to, the historical account of that event. The word גְּעִירָה, in v. 16, is very frequently used with special reference to the rebuke wherewith God dried up the Red Sea. See note on Ps. lxviii. 31. The expression רוּחַ אֶפֶס, in the same verse, seems to be taken from Moses' song on that occasion (Exodus xv. 8). In the next two verses the words—*He draweth me out of many waters—He delivereth me from mine enemies, for they are*

*stronger than I*—point to the same deliverance. For further illustration, I refer to the notes below.

There are many points of difference between the text as here found and that given in 2 Sam. xxii.—some of them being of considerable importance. For the most part, the Septuagint version of each text shows corresponding diversity. In my notes I shall indicate the most important points.

v. 2. *I love Thee, O Lord my strength.* These words are not found in the other text.

v. 4. מְהִלֵּל. See also Ps. xcvi. 4, and cxlv. 3. According to the LXX., the word is pointed here as if it were Pael instead of Pual:—*αἰνῶν ἐπικαλέσομαι*. In the other two Psalms they give *αἰνετός*. The position of the word here inclines me to adopt the pointing of the LXX.,—*In confident exultation* (sc. such as is warranted only by covenant relationship with God) *do I call upon Him*.—See Prolegomena.

v. 5. The reading of 2 Sam. xxii., viz. מִשְׁבְּרִי instead of חֲבִלִּי, is certainly to be preferred. The two figurative expressions in this

verse are those of flooding and overwhelming. The two in the next verse are those of trapping and snaring. The reading of the Psalm puts one of the expressions, which is congruous only in v. 6, incongruously in v. 5. The reading of the other text puts this right.

v. 6. חבלי שאול. *The snares of Saul.*

I have elsewhere remarked that, in accordance with the law of sequence in Hebrew poetry, where there is repeated mention of two subjects, A and B, the order is not always as with us, AB, AB; but often AB, BA. Applying the rule here, we find that in v. 5, the terror of death stands as A,—the terror of Belial, i.e. of some ungodly enemy, as B. In v. 6, therefore, we must look for the ungodly enemy in the first clause, and for death in the second. We find death in the second, and שאול in the first. And since the heading of the Psalm expressly names *Saul* as the ungodly enemy, we can hardly avoid the rendering of the text which I have given above.

v. 11. *He rode upon a cherub and did fly.*

These words plainly express the riding upon some winged creature, and the expression is in

accordance with what we elsewhere read of the *Cherub*.

v. 13. In the other text the verse stands thus :—

מִנְנָה נִגְדָּו בְּעֵרָו גַּחֲלֵי אֵשׁ.

*At the brightness of His presence coals of fire were kindled.*

v. 15. Comp. Ps. cxliv. 6.

v. 16. מֵיִם, *waters*. So LXX. In the other text, יָם, *sea*. So also LXX.

id. מִגְעַרְתֶּךָ. See the same words, used with the same reference, viz. to the deliverance at the Red Sea, in Ps. lxxvi. 7. See also note on lxviii. 31.

v. 19. For יִקְדָּמֵנִי many copies give יִקְדָּמֵנִי, as in 2 Sam. xxii. This is, in my opinion, the true reading of both texts, and is to be taken as 3rd person singular, thus :—

*He (sc. God) prevented me (sc. with help) in the day of my trouble : yea, Jehovah was my stay.*

My reasons for so understanding the passage are these :—

(a) Because the verb (Pi. of קָדַם) is used

for the most part in a good sense,—that is, of meeting any one with help. See, for example, Ps. xxi. 3:—*Thou preventest him with the blessings of goodness.* See also below. In the few places where it is not so used, it is allowable to take the word in the neutral sense of being before-hand, whether for good or for evil.

(b) Because *God* is the subject of the two preceding, and of the two succeeding verses. We naturally look for the same subject in this middle verse. It is inconceivable that, in such a position, a new subject should be introduced without being expressed.

Bearing in mind that the word משען, *stay* or *support*, occurs only here and in Isaiah iii. 1, let the following passages be compared:—Deut. xxiii. 4. לא קדמו אתכם בלחם ובמים.

*They met you not with bread nor with water.*

Isaiah xxi. 14. בלחמו קדמו נדר.

*They met the fugitive with their bread.*

Isaiah iii. 1. כל משען לחם וכל משען מים

*The whole support of bread and the whole support of water.*

Ps. xviii. 19. יקדמני ביום אידיו יהי יחזה למשען לי  
*He met me in the day of my trouble : yea,  
 Jehovah was my support.*

The word משען is the connecting link of these passages, and it is of the more value for this purpose inasmuch as it occurs nowhere except in the places here cited.

It is not, therefore, fanciful to find in this 19th verse an implied reference to the unkindness of Moab and Ammon recorded in Deut. xxiii. 4. These did not *meet* Israel with the *stay* of bread and water. But the Lord *did meet* Israel, and He was Israel's *stay*, in bread sent down from heaven : in water fetched from the desert rock.

I take this as another confirmation of my theory, viz., that the Psalmist is here speaking in the person of Israel.

Some doubt may perhaps be entertained as to the construction of this passage, as I propose to read it :—the one subject of two consecutive propositions being implied in the former, and expressed in the latter. It might be sufficient to meet this difficulty by a comparison of those places where, in the course of predication con-



cerning some one subject, and before that predication is completed, a second subject is introduced. For examples, see note on Ps. lxviii. 24.

The principle is the same in both cases. In the one, the writer begins his proposition with one subject in view, and as another comes in view he engrafts it upon the same proposition. In the other case, the proposition is begun and completed with one subject, implied only in the outset. But there comes into view, not an additional subject, as in the former case, but an occasion of emphasizing the one subject. The occasion is employed, just where it occurs, viz. in the course of the predication, by expressly naming the subject, which had been only implied in the outset.

In the text before us, it is easy to see how an occasion would offer itself, just at this point, for the express naming of Jehovah, whose agency is implied in the preceding verb. As if the Psalmist would say :—*He helped me when none else would help me,—Yes, Jehovah was then my support.*

So far as the construction is concerned, there are, however, instances more directly in

point to be adduced. See Judges v. 13; Ps. lxxviii. 34; cii. 20; and Isaiah xxv. 8.

v. 20. Almost every word of this verse points to God's dealings with Israel, as a nation, and especially to His bringing them from Egypt to Canaan. By way of illustration let the following places be compared.

Exod. iii. 8. *I am come down to bring them into a good land and a large (רחבה), a land that floweth with milk and honey.*

Ps. xviii. 20. *He brought me forth into a large land (מררחב) : He delivered me because He delighted in me (חפץ בי).*

Numb. xiv. 8. *If the Lord delight in us (חפץ בנו) then He will bring us into this land which floweth with milk and honey.*

v. 21 to v. 27. These verses contain a statement of the grounds of God's favour towards Israel. It is not easy to understand such professions of innocence on the part of Israel :—but on the other hand it seems to me simply impossible to take them as referring to David personally :—the more so, if we put them in David's own mouth.

Taking them with a national reference, we

may compare the statement in Num. xxiii. 21, *He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel.*

v. 30. *For by Thee I shall run,—a troop : and by my God I shall scale the wall.*

The allusion is to the rapid movements of the גִּדּוּר, which was a body of light forces employed in predatory warfare, or for foraging purposes.

The scaling of the wall is, of course, the taking of a fortress.

With the text compare Joel ii. 4, 5, 7,—*They shall run,—They shall leap,—They shall run, they shall climb the wall.*

With the expression אֶרֶץ גִּדּוּר,—*I shall run,—a troop*,—Compare 2 Kings v. 2.

אֲרָם יֵצְאוּ גִדּוּדִים

*The Syrians went forth,—troops.*

Compare also Gen. xlix, 27. *Benjamin shall ravin,—a wolf* ; Ps. lxxiii 6, *Violence covereth him,—a garment*, Ps. xxix. 10. *The Lord sitteth upon the water-flood,—the Lord sitteth a King for ever.* Rev. xviii. 7, *κάθηναι βασίλισσα*,

I quote the last as a Hebraism, though it inevitably reminds one, in classical usage, of the *quæ divum incedo regina* of Virgil, *Æn.* I. 46.

v. 41. These are the words of the promise to Israel in *Ex.* xxiii. 27. David, it is true, might take them as applicable to himself. If so, it is in subordination to his personation of Israel. See also *Ps.* xxi. 13.

v. 43. It will be seen that, instead of *אֲרִיק*, *I will pour out*, the LXX. read Hiph. of *דָּקַק* in both texts, and this is a much more suitable word. *I will pound them as the mire of the streets.*

v. 44. *Thou shalt make me (Israel) the chief of the nations* (*רֹאשׁ גּוֹיִם*),—just as in *Num.* xxiv. 20, Amalek is spoken of as the chief of the nations (*רֹאשִׁית גּוֹיִם*).

v. 45. The Piel of *כָּחַשׁ* (as used here, in *Ps.* lxvi. 3, lxxxix. 16, and *Job* xxxi. 28) is usually supposed to have a meaning derived from that of *deceiving*, viz. *to yield feigned obedience*. Yet the word may as well be understood in its primary sense, viz. of *failing*. It is certain that in no language is the idea of lying

or deceiving found as a primary idea. The word in question, כדש, is found in Kal with the meaning of *falling away*; sc. of flesh, in Ps. cix. 24. Thus the cognate כדר, which means in Piel *to hide* (See Ps. xl. 11,) and in Hiphil *to destroy* (Ps. lxxxiii. 5) had primarily the meaning of *to fall*:—thence the transitive, *to cause to fall*. Quite analogous is Gr. σφάλλω.

The meaning of this passage is, then, simply this:—*The children of the stranger submit themselves*,—without any notion of deception.

v. 46. To דרג, a root found only here, is assigned the meaning of *trembling*, on the authority of the Chaldee usage. Comp. Micah vii. 17.

v. 48. Only here and in Ps. xlvii. 4, is the Hiphil of דבר found. See, however, my note on Ps. xlv. 6. The idea of *subordination*, which seems to be intended in these places, is easily connected with the fundamental idea of the root, viz. *ordination*. The first application of this idea is to *aggregates*, as a flock of sheep, a swarm of bees, or a people, a tribe, a clan.

v. 50. *I will praise Thee among the nations*. This must be spoken in the person of

Israel. David could, as the result of his own personal experience, praise God in the assembly of the upright and in the congregation (Ps. cxi. 1, and elsewhere). He appears thus as a co-ordinate with those amongst whom he praises God. But he who praises God among the nations must be a co-ordinate with the nations,—viz. Israel as a nation, and not David personally. Or, even if David himself praise God among the nations, his theme will surely be God's dealings with Israel as one of the nations, rather than his own personal experience.

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PSALM XIX.

v. 4. Whereas in the preceding verse it is said that *day unto day uttereth speech* &c, it has been proposed to take this fourth verse as a corrective of that figurative statement, thus :—*there is indeed no speech, and there are no words : their voice is inaudible.* This is perfectly incredible. For, if we admit such a rendering of this fourth verse, it will be not merely a correction of figurative language, but a contradiction of the preceding and subsequent propositions in the very terms of the propositions themselves.

The obvious meaning is surely the right one, viz.—*There is no speech, and there are no words, wherein their voice is not heard.* בלי is both akin and equivalent to בלתי, and it is used here in the pregnant sense in which the latter is so often found.

v. 5. For קום one feels tempted to read קולם, from the preceding verse. Yet the φθόγγος of the LXX. may represent קו, as a cord of a stringed instrument. Not that this is at all likely. The plurals in this verse, viz. *their line, their words,—in them,*—have reference to the heavens mentioned in v. 2.

v. 11. *That are to be desired.* That is, judgments that are to be desired. This is the force of the definite article at the beginning of the verse.

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## PSALM XX.

Although this Psalm is plainly composed for some special occasion, it may be nevertheless an example of the ordinary form and style of sacrificial hymns. It is not, perhaps, fanciful to trace in it the successive stages of the sacrificial process. There is, to begin with, a prayer that God will favourably accept the sacrifice. Then, in v. 7, comes the assurance that it has been so accepted: that thus God's saving health is secured to him who has offered the sacrifice. We need not suppose any extraordinary manifestation of this assurance. The ordinary consumption by fire of the sacrificial elements would be sufficient. The Psalm proceeds to a responsive assertion of trust in God, and concludes with a re-iterated mention of the grounds of that trust.

v. 4. *May He smell the incense of all thy offerings, and quaff the fat of thy burnt-sacrifice.*

The warrant for this rendering cannot be laid before the reader very briefly, and I must therefore bespeak his patience and attention.

The two verbs here found are not in themselves sacrificial terms, but they are distinctly



connected with the terms appropriated to each of the two forms of sacrifice here mentioned. Taking them in the order in which they are mentioned, we find, in the ritual of the *Minchah*, that the offering was to be accompanied with oil and frankincense : that the offering itself was to belong to the priest ; and that the accompaniments, viz. the oil and frankincense, with perhaps some small portion of the flour, were to be burned on the altar. This part, devoted to be burned as incense, is spoken of as *אֶזְכָּרָה*, a word which is rendered by the Lxx. *μνημόσυνον*, and which has almost always been supposed to convey an idea of *bringing to remembrance*. It has, however, been pointed out that the Hebrew word means *incense*, without any notion,—at least, without any direct notion,—of remembrance.\*

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\* It is interesting to observe how this original idea of the Hebrew word was retained in the Hebrew mind, notwithstanding that it became necessary to express it by the Greek *μνημόσυνον*. In New Testament typology, the prayers of the Saints are the most fragrant incense, (Rev. v. 8), and almsgiving is the most acceptable sacrifice (Heb. xiii. 16). Of the two together we read in Acts x. 4, that the prayers and alms of Cornelius ascended to God *εἰς μνημόσυνον*, that is, in Hebrew *לְאֶזְכָּרָה* ; in

This meaning has been adopted by Ewald and by Hupfeld. It may be sufficient to refer, for the support of this view, to Lev. xxiv. 7,—but in every place where the word occurs the meaning of *incense* will appear, I think, more suitable than that of *memorial*, whilst in some places the latter is clearly inadmissible.

It is in any case certain that in this Psalm the words מנחה and יזכר have a connection that is ritually appropriate. We shall be better able to judge whether the verb here means *to remember* or *to smell*, if we examine the connection between the parallel pair of terms עולה and ידשן.

The ritual of the עולה must be studied in Lev. iii., where it can hardly escape notice that the sacrifice is offered as if it were in itself pleasing to God. The *fat* and the *blood* are the Lord's. The one is expressly mentioned as the

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English, *as incense*. The usual rendering, viz. *for a memorial*, conveys no idea that I can apprehend. For if the alms and prayers were intended to remind God of something,—then of what? Why of the prayers and alms themselves,—which is absurd. Whereas the idea of incense is of something in itself pleasing and acceptable.

*food* of the offering,—it is clearly implied that the other was regarded as the *drink*. From this gross conception arose in course of time the truth that the sacrifice is nothing to God apart from the mind and the will of the sacrificer. But for the expression of the sublimest truth we must have recourse to those words that were framed for the earliest and grossest purposes. We are not therefore scandalized when we find words of such gross meaning where we look for something more spiritual. It ought not to be regarded as an objection to my interpretation of this verse that it puts upon the words a meaning that to us seems profane.

The fat, then, was regarded as the food of the deity. He was not supposed to eat it, but to inhale with pleasure its unctuous fumes. Bearing this in mind, we shall see that a prayer for the acceptance of a sacrifice will appear as a prayer *that God may enjoy it*. We must thus understand the verb ידשנה. It is certainly allowable, grammatically, to render the word, *May He make it fat*, or *May He pronounce it to be fat*;—but the only rendering that will give an adequate meaning is, *May He relish it as fat*.

I can find no other meaning that the word will bear ; and, admitting this meaning, I return now to the verb of the preceding clause. This too must denote, primarily, some supposed enjoyment of the offering on the part of the deity. Since that which man sends up in this offering is supposed to be a sweet-smelling savour, it is presumed, or hoped, that God will enjoy it as such. This is the object of the prayer.

It may help us to bridge over the interval between the fat (דשן) burning on the altar, and the pleasing smell of the same, (implied in ידשנה), if we call to mind that the Homeric *ἰσμεν* had the same two-fold meaning.

The two verbs must, I think, be regarded as denominatives :— יזכר from the technical אזכרה — ידשנה from the technical דשן. We may compare the remarkable use of the denominative דשן, as in Ps. li. 9. An example of more ordinary use may be found in the נדגל of this twentieth Psalm, v. 6.

It must not be supposed, from the use of this denominative verb יזכר, that the root denot-

ed originally any idea of *smelling*.\* The original idea of the root is probably that of *erecting*. Hence the name for the male sex. Hence also the word that denotes *memory*:—the early idea of a memorial being that of a pillar erected, either as a land mark or as an identification of an historically interesting spot. From the perpendicular rising up of the smoke of incense, as in a pillar of vapour, probably comes the word *אֶזְכְּרָה*. So the ascending vapour and fire by which the Israelites were led out of Egypt is spoken of as *a pillar*. See the same expression to denote ascending smoke in Judges xx. 40. There is the more reason for supposing that this perpendicular ascending would be the prominent idea to be expressed in the name for incense, because if this did not ascend directly to heaven it did not accomplish its sole purpose.

In confirmation of this etymological account of *אֶזְכְּרָה*, it may further be observed that, to

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\* It is therefore beside the mark to attempt to account for the meaning of *אֶזְכְּרָה*, as Ewald<sup>2</sup> does, by reference to the idea of *pungency* in the corresponding Arabic root. Not to mention that the Arabic word does not convey, so far as I know, any idea of pungency of scent.

denote ascending columns of smoke, another word, viz. *רומרה*, is found in Cant. iii. 6, and Joel iii. 3 ; and that there is no doubt as to the power of this root, which is that of *erection* in all the senses in which *זכר* is used.

v. 7. *Now do I know that the Lord has granted His saving health.* See note on iii. 8.

No other meaning will be appropriate here. If the reference had been to any temporal deliverance, it would have been sufficient to say *The Lord hath saved &c.* It would be absurdly superfluous to say, *Now do I know that the Lord has saved me.* But this absurdity will not appear if we consider that the salvation spoken of is the assurance of restoration to saving health. For this state of spiritual health is not manifest to all men ;—not always is it directly manifested to him who experiences it. The Psalmist here mentions with gratitude not only the fact that he was established in spiritual health, but the further fact that he was happily conscious of it.

v. 16. *The Lord hath saved the king. He heareth us when we call upon Him.*

The two verbs stand thus in the same form, and with the same meaning, as in v. 7.

It is an anti-climax to understand the word הוֹשִׁיעָה here as an imperative, or optative. For the Psalm begins with a prayer that God will hear and answer the King. In the 7th verse we find a very express assurance that the prayer has been heard and answered,—that God *has* saved the king. Upon this assurance we may expect the Psalm to proceed, rather than that it should revert to the prayer which has been so expressly answered,—to the wish that has been so literally fulfilled.

No sense can be made without some alteration of the text. Accordingly the reading of the LXX, has been very generally adopted, viz. יַעֲנֵנו instead of יִעֲנֵנו. So also the Vulg., and hence probably the versicles in our liturgy, *O Lord save the king, And mercifully hear us when we call upon Thee*.

I propose quite as slight a change, viz. the omission of the final ה of הוֹשִׁיעָה, so as to give the same form and meaning to the verb here as in verse 7.

The reasons given above are, I think, quite sufficient to warrant this alteration. But it may be further observed that, in the many instances

in which the imperative form הושיעה occurs, it is only once followed by an accusative, viz. in Ps. xxviii. 9. Elsewhere it is either followed by ל, or it is intransitive, used interjectionally.

If the reading which I propose be the true one, then the received reading may be accounted for by supposing that, the drift of the whole Psalm being lost sight of, it was thought necessary to give first an imperative meaning, and then an imperative form, to the verb. Such a change, easy enough under any circumstances, would be facilitated in this case by the initial ה of the next word. A copyist who should find the words הושיעה מלך, would be likely enough to connect the ה with the verb, and then perhaps unconsciously to furnish the noun with another ה, which is absolutely requisite.

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## PSALM XXI.

v. 4. תָּשִׁית. Observe the frequent use of this verb in this Psalm, viz. here, in v. 7, in v. 10, and again in v. 13.

v. 7. אֶת-פָּנֶיךָ. *In Thy presence*, as in Ps. xvi. 11.

v. 12. *They intended evil*, is a good, as well as a literal, translation.

v. 13. *Thou wilt cause them to turn their backs*. See Ps. xviii. 41.

id. *Thou settlest (Thine arrows) upon the strings* sc. of the bow. See Ps. xi. 2.

## PSALM XXII.

v. 1. *Far from my cry* (and from) *the words of my complaint*.

The rendering (according to the received reading) is usually,—*Far from my help* (and from) *the words of my complaint*.

There is an incongruity here which presents considerable difficulty. To say that God was far from helping him would be intelligible; and

so, standing by itself, would it be to say that God was far from the words of his complaint. But to put these two together, without either the conjunction ו or the repeated preposition מ, can hardly have been intended. There is only one way, I believe, of obviating this difficulty ; and that is, by reading מִשׁוֹעֲרִי, *from my cry*, instead of מִיִּשׁוֹעֲרִי, *from my help*. This would remove all incongruity ; and the two clauses of this verse would be, like the two clauses of the next, wholly concerned with the *crying* of the Psalmist. The reading of the text as it stands is, however, confirmed by all the ancient versions.

v. 4. Neither the LXX. nor the Vulg. take תהלות ישראל as governed by יושב. Moreover, as I have elsewhere pointed out, תהלה usually denotes the object of one's praise : that wherein one glories. So that the *glory of Israel* here is God Himself. See Deut. x. 21, *He is thy praise*, הוּא תהלתך, and Jer. xvii. 14, אַתָּה תהלתי, *Thou (O God) art my praise*. See note on Ps. lxiii. 12.

The word יושב must therefore be taken ab-

solutely :—*Thou art Holy : continuing still to be the glory of Israel.* For this use of the verb see Jer. xvii. 25, *This city shall remain for ever* ; and Micah v. 3. See also Ps. ix. 8, *The Lord endureth (יִשָּׁב) for ever* ; and Ps. xxix. 10.

v. 9. It seems certain, from the use of the 3rd person in this verse, that it must be put into the mouth of the enemy ; since, both before and after, the Psalmist speaks constantly in the *first* person.

v. 17. The evidence usually adduced seems in favour of the received rendering,—*They pierced my hands and my feet.* This result, however, is very unsatisfactory.

It is possible that we may be mistaken in understanding כלבים in the former part of the verse to mean *dogs*. It may be rendered, *like lions*, and considered as a parallel synonym with כֶּאֱרִי, just as we find כֶּאֱרִיָּה וְכִלְבִּיָּא in Gen. xlix. 9, and כֶּאֱרִי וְכִלְבִּיָּא in Num. xxiv. 9. See also Job iv. 10, 11. This rendering will, of course, compel us to render כֶּאֱרִי *like a lion*, and so to abandon the idea of *piercing*.

v. 18. *I may tell all my bones.* It would not be easy to imagine a more inane expression. It is impossible to allow such a rendering. The LXX. suggest something less absurd. They give the verb in the plural :—*My bones are numbered, or reckoned.* This is perhaps consistent with the present reading אספר, if this be pointed as for *Pual* instead of *Piel*. *I am reckoned up quoad ossa.* *Pual* of the same verb occurs in v. 31 of this Psalm.

I admit that this notion,—viz. of the enemies, like beasts of prey, making their reckonings for a division of the spoil,—would seem far-fetched, were it not so clearly expressed in the next verse,—*They part my garments amongst them, and upon my vesture they cast lots.* Here we have an amplification of all that is implied in the word ספר. The enemies make their reckoning for the victim, not only *quoad ossa*, but also *quoad vestimenta*.

The *hands and feet* of v. 17 may either remain in connection with that verse, as governed by הקיפו, or may be transferred to v. 18, so as to be taken in with עצמורתי.

An expression, in general terms, of what

may thus be gathered from verses 17, 18, and 19, is this :—*Like lions do the congregation of the wicked compass me about : like lions do they close upon me. For my hands and my feet, yea for all my bones, do they make count, as they gaze and pry upon me. Yea even my garments do they divide amongst them, and cast lots upon my vesture.*

It is perhaps superfluous to remark that there is no difficulty created by taking לבים for לבאים. To go no further than this Psalm,—we find in v. 22 ראמים for רמים.

It is not perhaps equally superfluous to remind the reader that these words are no-where quoted in the New Testament as applicable to our Lord's crucifixion.

v. 21. יחידתי . . . נפשי . From the parallelism of these two words, here and in Ps. xxxv. 17, it has been supposed that they are used synonymously ; as if יחידה denoted the soul considered as a *unique* possession : something, as Gesenius says, that cannot be replaced. Yet it seems much more probable that יחידה is to be regarded as an epithet of נפשי , appropriate only under such circumstances of desolation as

are described here and in Ps. xxxv. 17. It is thus only the fem. form of יחיד, *desolate*, as this word occurs in Ps. xxv. 16, and lxviii. 7. The meaning will then be:—*Deliver my soul from the sword: this desolate (soul) of mine from the power of the dog.*

v. 24. Observe the mention of *them that fear the Lord, the seed of Jacob, and the seed of Israel*. Compare Ps. cxv. 9, 10, 11, and 12, 13; Ps. cxviii. 2, 3, 4, and Ps. cxxxv. 19, 20.

v. 26. *The occasion of my glorying proceedeth from Thee.*

v. 27. In seeking the meaning of this verse, and of the remainder of the Psalm, we must observe that with this verse the mention of Israel closes, and that the rest of the Psalm refers to those who from amongst the heathen should turn to God. We must also keep in view what seems to me very obvious, viz. the antithesis between the expressions יחי לבבכם לעד, in v. 27, and נפשו לא חיה in v. 30.

This latter observation precludes the view taken by Delitzsch and Dr. Perowne, viz. that v. 27 refers to the feast made by the Psalmist in

connection with his thank-offering, and in which his poor neighbours were allowed to share.

For the contrast is between the humble of God's people who eat to their soul's health and to the sustenance of spiritual life, and the great ones amongst the heathen, who eat and are yet brought down to the dust, and are unable to keep their soul alive. As in the Song of the Blessed Virgin,—*He hath filled the hungry with good things, and the rich He hath sent empty away*,—and again in our Lord's words,—*Blessed are they that do hunger and thirst after righteousness, for they shall be filled*.

The sentiment, and even the expression, will thus be parallel with Isaiah lv. 1, 2, 3,—wherein all mankind are invited to leave the food *that satisfieth not*, to accept that which God offers, so that their soul may live,—  
תָּחִי נַפְשְׁכֶם.

Compare also the entirely parallel passage in Ps. lxi. 31, &c.

It would be an unworthy limitation of the meaning of v. 27, to restrict it to the mere festive eating and drinking that might (or might

not) be indulged in upon the occasion of the Psalmist's thank-offering.

Notwithstanding what I have observed upon Ps. xiii. 3, as to the distinction between נפש and לב, it is certain that there is also a meaning which the two words have in common, viz. the meaning of *soul* as the seat of life. This common idea must, I think, be attributed to לב in v. 27, and to נפש in v. 30.

v. 29. *For the kingdom is Jehovah's, and it is He that ruleth over the nations.*

There is no other admissible interpretation, and the construction will hardly admit of this. After the proposition, *Jehovah's is the kingdom*, we should expect רמושל בגוים הוא. We must, however, accept this construction with this meaning. Delitzsch refers us to Ps. vii. 10, and lv. 20, as to parallel constructions ;—but in neither case is the reference satisfactory.

v. 30. *All the wealthy of the earth have eaten, and are brought low. Before Him do they bow,—all going down to the dust ; and not one of them has kept his soul alive.*

It is solely upon the warrant of the preceding verse that I thus render the participle here.



It has been customary to see two classes of the heathen mentioned in this verse, viz. *the fat ones*, on the one hand, and, on the other, those who are so brought down to the dust of poverty, that they can hardly keep their soul alive.

Such a distinction is frivolous. The heathen are to be called to be partakers with Israel of God's grace. To this occasion it is pertinent to speak of them as fat in this world's wealth, but as utterly destitute in lack of God's grace. It would be impertinent and frivolous, upon such an occasion, to make a formal distinction of the heathen into the two classes of rich and poor. The grand truth must not be so minced up, viz. that with God's grace the poor are rich (v. 27).—that without God's grace the rich are poor (v. 30.)

v. 31. *There shall be a seed to serve Him : throughout the coming ages He shall be spoken of as (their) Lord.* For עבד and אדון are correlative terms.

A seed is here spoken of indefinitely, as denoting a seed haply remaining when all others are perished. So the LXX. render שריד, a survivor, by σπέρμα in Deut. iii. 3, and Isaiah i, 9.

With the LXX. I take in יבאו from the next verse. See Ps. lxxi. 18.

v. 32. *And they shall declare His righteousness to a people that is yet unborn, whom He hath made.* So the LXX. For this use of כי see Gesenius.

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PSALM XXIII.

v. 3. *He restoreth my soul.* See the same expression in Ps. xix. 8. The idea is that of *resuscitation, refreshing.* See Ruth iv. 15, Lam. i. 11, and xvi. 19.

v. 4. It is true that, as Hupfeld, Delitzsch, and others, point out, צלמות may be pointed as a form of צלם, with a suitable meaning. It is true, moreover, that the extreme rarity of compound words, except in proper names, would incline us to prefer this account of the word. But we are not compelled to write it as one word. And it is observable that we have the same authority for taking it to mean *shadow of death* as we have for writing it as one word.

A more serious difficulty than the rarity of the form is the unusual character of the idea. So very rarely do we find any expression of trust

in God extending beyond this life. Moreover, if the Psalmist had intended to denote his trust in God even in the hour of death, we should hardly expect him to return, as he does, to the mention of God's dealings with him in this life.

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PSALM XXIV.

We are forbidden by the 1st and 6th verses of this Psalm to restrict its reference to Israel and to Israel's privileges. The leading idea seems to be rather the extension of those privileges to the whole world.

In answer to the question of v. 3,— *Who shall ascend &c.*, we might expect to find the chosen people named, with peculiar emphasis upon God's choice of them. Instead of this, we find a moral qualification, (cleanness of hands &c.) for God's favour. It is true that this cleanness of hands was looked for, even on the part of the chosen people, as a condition of continuance in the grace of God. See note on xxvi. 6. But the mention of this moral qualification here, in connection with the inhabitants of the whole world, (v. 1), and with them especially who seek Israel's God, (v. 6), seems to be an anticipation

of the grand truth which it was reserved to St. Peter to declare fully and explicitly, viz. that “in every nation, he that feareth God, and worketh righteousness, is accepted with Him.”

v. 4. *He who has not perjured his soul.* The expression is identical with that which is used in Exod. xx. 7, of taking God’s Name in vain.

v. 5. *He shall receive a blessing from Jehovah, &c.*

I do not think such an assertion would have been made of Israel. The chosen people were already *the blessed of the Lord*, even, as they were prone to think, without special moral qualification. To say that the blessed people, if they combined worthiness of their calling with the blessedness of that calling, would receive Jehovah’s blessing, seems a truism. The assertion has a meaning, I apprehend, only if taken in reference to the heathen.

v. 6. *This is the generation of them that seek Him : of them that seek thy face, O Jacob.*

I find no difficulty here, *To seek one’s face* is an expression that may be used, and is used, with reference to man, as well as to God.

And it is by no means an uncommon thing for the prophets to speak of those who come to God as coming to Israel, for the sake of Israel's God. See Isaiah lv. 5,—*Nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel, for He hath glorified thee.* See also Isaiah xlv. 5.

This obvious meaning has been overlooked. Ewald and Hupfeld follow the LXX. in introducing the word אֱלֹהֵי before the word יַעֲקֹב, so as to make it, *O God of Jacob*. Delitzsch, disapproving of this (as he may well do, since it is incredible that such an important word should drop out by accident)—says that Jacob is a summarising predicate, as if thus—*those who are admitted into Thy presence are the clean of hands and pure of heart, who have not lifted up their soul to vanity,—who have not sworn deceitfully—(in short) Jacob.*

To this of Delitzsch's it might be sufficient to reply that neither then nor now nor at any time has the name of Jacob been considered as expressing and summarising all that is pure and holy and fair and faithful. But apart from this, such a syntactical device is

altogether foreign to the genius of the Hebrew language.

v. 7. I can hardly understand this splendid apostrophe as referring merely to the entry of a festal procession, or even of the ark of God, into Zion. It seems very unlikely that the expression *everlasting doors* should be applied to the gates of the fortress of Zion because *they dated back to the time of the Jebusites, or even of Melchizedek*, as Delitzsch says.

I would rather understand the Psalmist, in this wonderful passage, as summoning by anticipation the ancient fortress of ignorance and prejudice, and as foretelling the removal of those barriers which had kept the heathen from the knowledge of Israel's God. This is in keeping with the import of the first half of the Psalm. And it is only thus that I can see any connection between the two parts, or avoid Ewald's conclusion that two Psalms, or portions of two, have here been welded into one.

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## PSALM XXV.

v. 2. The words בך אלהי ought certainly to be transposed, since this verse ought to begin with the letter ב, —the Psalm being alphabetical. Moreover, the words will then stand in the same order here as in the beginning of the preceding verse,

v. 3. בוגדים ריקם. This is not quite the same use of the word as that found in Ps. lix. 6, בגדי און. The word בגד means to cover, as with a cloke,—hence to dissemble. In the place before us the word must be taken in its figurative sense :—*those who in mere vanity are traitors* (sc. to the covenant God).

In Ps. lix. 6, the literal meaning is admissible and preferable, viz. *clokers of iniquity*.

v. 6. The *vau* verse is omitted,—perhaps because the consonantal power of this letter was so weak, and that its use as an initial is almost limited to the conjunction, in which form it appears in the *vau* verses of the 119th Psalm. It might, of course, have been so used here and in Ps. xxxiv. ; but it would perhaps appear better to the acrostic writer to omit it altogether ;—

just as anyone making a similar attempt with the English alphabet would omit the letter *x*. Anyhow, the omission can hardly be regarded as accidental, occurring as it does both here and in the 34th Psalm.

v. 7. In this verse, I am glad to find that Delitzsch observes the proper distinction between חטאים and פשעים. The Psalmist prays that “*God may not remember the faults of his youth, into which lust and thoughtlessness have precipitated him, nor the transgressions by which, even in maturer and more thoughtful years, he has turned the grace of God into licentiousness, and broken off his fellowship with Him.*”

v. 8. It is upon the ground of God’s covenant faithfulness that sinners (חטאים) may expect God’s teaching, and His guidance back into the right way. This is in accordance with the view of Sin, as distinguished from Transgression, taken in my Prolegomena. See particularly under § 24. For the meaning I have assigned to ישר, see its association with אמונה in Ps. xxxiii. 4.

v. 11. *For Thy name’s sake, O Lord. . . and pardon my iniquity, for it is great.*



We must understand a prayer of some sort in the former clause to account for the form וסלחת in the second. The same form of the same word is found in Ex. xxxiv. 9, following and continuing an optative. To that passage in Exodus this place before us must be referred. There we find an account of God's dreadful appearance to Moses :—how *He descended in the cloud, and proclaimed the Name of the Lord*; and how Moses prayed and said,—*I pray thee go with us, and pardon (וסלחת) our iniquity.*

Here, the Psalmist prays that for God's *Name's* sake He would pardon (the same word וסלחת) his iniquity.

See also the same use of the same word in the same form, וסלחת, in 1 Kings viii., 34, 36, 39, and always in connection with Israel's privilege of pleading the *Name* of Jehovah :—all, as it is said there, as here, *for Thy Name's sake*; למען שמך, 1 Kings viii. 41.

It would appear that the Psalmist had these passages, or at least that in Exodus, in his mind; and used the same phraseology for his present purpose, regardless of the proprieties of syntax.

The use of the preterite, following and continuing an imperative or optative, is not infrequent.

v. 12. בדרך יבחר *in the way (that) he shall choose* : that is,—*which way he ought to choose.*

v. 17. It is much better to read this verse thus —

צרות לבבי הרחיב ומצוקותי הוציאני

*Expand Thou the straitness of my heart,  
&c.*

For the antithesis between רחב and צר see Ps. iv. 2, הרחבת לי בצר, Ps. cxviii. 5. and many other places.

vv. 18, 19. It is certain that one of these verses ought to begin with the letter ק. Delitzsch can hardly think that he gives a satisfactory account of the existing text, when he says merely that “the falling away of the ק is made up for by a double ר strophe.”

The error, is, indeed, an old one. Both the LXX. and the Syr. read ראה as the initial word of each verse. We may therefore believe that the solution of the difficulty is not a proxi-

mate one. We may expect that the true reading, if we knew it certainly, would present a difficulty to us, since it presented so great a difficulty to the earliest transcribers and translators that they were compelled to sacrifice the alphabetical order for the sake of retaining some intelligible meaning.

Upon a critical examination of these two verses, I think it will appear very clearly that the former, viz. v. 18, is the original  $\gamma$  verse. There is in it a completeness of thought, and a propriety of expression, that cannot be disturbed. With regard to the prayer of the Psalmist, that God would *look upon* his sorrow, it is to be observed that very frequently God is said to *look upon* the affliction of His people, sc. with compassion.

But never is God spoken of as *looking upon* those who afflict His people.

Yet in v. 19, as the text stands, it is desired that God should look upon the oppressor in the very same terms in which it is desired that He should look with compassion upon the oppressed.

The prayer of this verse would not appear

so inane, if we could render the first clause, as in our Prayer Book version, *Consider mine enemies how many they are*. But this is inadmissible. The second clause of the verse comes under the power of כִּי, and the meaning of this clause is—*Because they hate me &c.* The meaning of כִּי in the first clause must be the same; so that the rendering of the text, as it stands, can be nothing but this,—*Look upon mine enemies, because they are many, and because with violent hatred they hate me.* This statement of the case will alone suffice to convince us that the initial verb must have denoted some energetic action against the Psalmist's enemies.

If this be so, it follows that the order of these two verses has been inverted. If that which now stands as v. 18, was the original א verse, as I think must appear beyond doubt, then v. 19 is the ב verse. It is easy to see how this inversion might take place, when the alphabetical order was lost, and each verse began with the same word. In some copies v. 19 is omitted altogether. So little did it matter which of these two verses should take the precedence, that it was thought unnecessary to give them both.

Reversing the order of these two verses, we shall find them in accordance with the ordinary law of sequence in Hebrew poetry.\* The prayers of the Psalm begin with v. 16, which is concerned with the Psalmist's sorrow and sin. The next verse (17) is concerned with outward enemies. Now, according to this law of sequence, we ought to find v. 18 concerned with outward enemies, and v. 19 with sorrow and sin. But we find this only by inverting the order of the verses, as I propose.

Advancing now upon the supposition that v. 19 is the verse that ought to begin with  $\eta$ , we may consider further that, if transcribers and translators found the  $\eta$  verse commencing with a word of which they could not conjecture the meaning, it is extremely improbable that they would cancel this doubtful word and substitute another. So far as the LXX. are concerned, we find invariably that they tried to get a meaning out of some of the materials of a word when they could not reproduce them all.

Or even if they felt compelled to provide a

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\* See the law stated in note on Ps. xviii. 6.

new word, I do not see what inducement there could be to choose a word for their purpose merely because the preceding or succeeding verse happened to begin with that word. The alphabetical order is as much broken by such repetition as by the introduction of any word whatsoever.

It is therefore reasonable to assume that in the initial word of the ק verse, as it stands, some portion of the true reading may yet be found.

So that with regard to this first word of v. 19, which now stands as ראה, we have reason to suppose,

(1) That ראה represents some portion of the original word.

(2) That the original word had ק for its initial letter.

(3) That the original word denoted some energetic action against the Psalmist's enemies.

Now, therefore, I conjecture that the initial word of the ק verse (v. 19) was קראה, of which all but the initial letter is found in the existing text. I take this word to be the imperative (or hortative) of קרא, *obriam venit*, followed by the

acc. אִיבִי. The verb is found in pret. and fut. Kal, and very frequently in the infin. Kal,—and always followed by the accusative. That it is found nowhere else in the imperative creates no serious difficulty. It is the privilege of poets to use unfamiliar words, and of this privilege an acrostic writer will take full advantage.

Yet, though there is little difficulty in assuming that this was the initial word of the ק verse, it is quite enough to account for the perplexity of transcribers and translators. They would be put off the scent, first by the unusual form of a familiar word, and then by its identity, in this form, with the other word קרא, *to call*. In this perplexity, and with an honest desire to use such materials of their reading as could be utilised, they would be very likely to take the letter ק as merely marking the order of the verse, and ראה as the initial word. This was a poor shift ; but it would have been more misleading if they had cancelled the word altogether, and substituted some other that might have made better sense.

I therefore render this 19th verse thus :—  
*Do Thou encounter mine enemies, for they are many &c.*

v. 22. M. Paul de Lagarde makes the following suggestion :—

In the Prayer-book of the Jews alphabetical hymns are of very frequent occurrence. It is an invariable rule with them to express the name of the author in the verses following the end of the alphabet. If the יֵת or יֵא verse (in case the alphabet is used in the inverse order) is followed by anything else, we are sure to find שְׁמֵעוֹן, or שְׁלֹמֹה, or יִצְחָק, or some other name, marked by the acrostic.

If we apply this rule to Psalms xxv. and xxxiv., where the ת verse is followed by a single verse, which does not belong to the alphabetical arrangement, we are entitled to say that the author of Psalm xxv. was one פְּדֵהָאֵל, the author of Psalm xxxiv. one פְּדֵהִיָּה, as of course the ו of פְּדֵהָאֵל, Psalm xxxiv. 23, did not originally form part of the text. Phadael is undoubtedly the person mentioned in Nehem. viii. 4 as a contemporary of Ezra, and who held a high rank in the Jewish community at that time. Phadaias might have been a brother of Phadael. The orthography פְּדֵהָאֵל is as פְּדֵהָאֵל, עֲשֵׂהָאֵל. The name Phadael itself is written פְּדֵהָאֵל, Num. xxxiv. 28.

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## PSALM XXVI.

v. 2. צרופה. This reading may be retained, since we are not compelled to take the word as an imperative. It may be taken as fem. part. *Paul*, with reference to כליותי. It is well known that nouns which are always found in plural form are frequently construed as if they were singular. We may therefore render this verse thus:—*Try me, O Lord, and prove me:—my reins are purged and my heart.* For, as I have observed in my note on Ps. xvii. 3, the word צרף does not denote *probation*, but rather actual *purgation* as the result of probation.

v. 6. *I will wash my hands in innocency, and so may I compass Thine altar.*

He whose hands are washed in innocency (בנקיון) is to be identified with the *clean of hands* (נקי כפים) in xxiv. 4. In both places this cleanness of hands is mentioned as the warrant of participation in covenant privileges. In this Psalm the covenant privilege of sacrifice is spoken of; and we gather from hence that, although both kinds of piacular sacrifice presupposed sin, and were intended for the expiation of sin, yet that

there was a particular kind of piacular sacrifice that could be approached only by those who were already clear of a particular kind of sin. This particular kind of sin was such as amounted to a breach of the covenant. Sin of this kind could be expiated (if it were expiable at all) only by the Trespass-offering. Freedom from such sin constituted a state of righteousness, in which the Sin-offering, and all other sacrifices and offerings, excepting the Trespass-offering,—in short, all the *Sacrifices of Righteousness*, as they are called,—might be approached with confidence.

This state of righteousness (צִדִּיק) is, in the 18th Psalm, twice identified with cleanness of hands, viz. in verses 21 and 25.

I direct attention to these points as both confirming and illustrating the view, which I have indicated in my Prolegomena, of the relations of the Psalm-writers to God.

v. 8. מֵעַן LXX. ἐνπρέπειαν. It is remarkable that מֵעַן is rendered by the same word in 2 Sam. xv. 25 and Job xviii. 16.

v. 9. For *sinner*s, as here mentioned, see note on Ps. I. i.

v. 12. במישור, *My foot standeth on the ground of covenant integrity.* Unless the reader prefer this of Delitzsch's, viz. that the Psalmist, "hitherto shut up, as it were, in trackless gorges, now finds himself upon a pleasant plain."

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PSALM XXVII.

v. 3. בזאת, sc. בשבתי &c. in v. 4. It may, however, be allowable to understand this place thus:—*In this (visitation) I am yet trustful.* See Ps. lxxviii. 32, Lev. xxvi. 27, Job i. 22, and ii. 10. So Delitzsch, who, however, gives *In spite of all this.* So too Dr. Perowne, *for all this.* *In all this* would mean—*In all this dispensation of God's Providence, and through it all.* For בטח used intransitively see Isaiah xii. 2. See also note on Ps. xvii. 7.

v. 4. לבקר. The word here probably means *to watch, to keep watch.* See note on Ps. lxiii. 2.

v. 8. *My heart hath said in Thy behalf, seek ye my face.* The meaning is that God's request, *Seek ye my face,* was so heartily re-

sponded to by the Psalmist as to seem to be re-echoed.\* The will of man is so merged in that of God, that God's request of man seems like the request of man's own will.

v. 12. ויפח חמס. In the book of Proverbs, *he who utters* (הפיה) *lies* is frequently mentioned, as here, in connection with עד שקר. In this place יפח stands for יפיה, as found in Prov. xix. 5 and 9, thus:—עד שקרים . . . . . ויפיה כזבים. See Ps. xxxv. 11.

v. 13. *What if I had not trusted!* The aposiopesis is not more abrupt in the Hebrew than in the English expression.

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### PSALM XXVIII.

v. 2. דביר. Gesenius and others seek the origin of this word in the Arabic, assigning to it the signification of *being behind*, hence *secretly recessed*. This seems to me far-fetched and unnecessary. The word is the archaic form of the passive participle; and since, as I have pointed out in my note on Ps. xviii. 48, the primary idea of דבר is *ordination*, and hence *appointment*, the

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\* *Velut Deo succinens*, as Calvin expresses it.

meaning is simply *the appointed place*. Instances in abundance might be cited of the use of דבר in the sense of *appointing, prescribing*. The noun substantive דבר is also used of a *set task*.

The old derivation of this word from דבר in the sense of *speaking*, as if it were the place of the divine oracle, wherein God spake to man, incurred this objection, viz. that it does not appear that divine communications were specially made in this place. But for this, the word might be taken to mean *the place of speaking*, according to the analogy of עליל, *a place of working, workshop*; ברחין, *a place of watching, a watch-tower*; עמין, *a place of lying-down*; הליך *a place for walking, a path, &c.*

v. 3. מִשַׁךְ is used here in much the same sense as אֶסֶף in Ps. xxvi. 9. The Syriac seems to understand the word as of *drawing lots*, since it gives *Number me not with &c.* As if it were meant, *Draw not out my lot with &c.*

v. 5. There is an echo of this verse in Isaiah v. 12. See also Jer. xxxi. 28.

*He shall pull them down* (sc. the vain-

workers) *and not build them up*. Though we must translate thus, we must yet consider that the reference is to the *work* rather than to the *workers*. It is thus that the imprecation of the preceding verse will be accomplished. Those who pride themselves on their own work, without caring to be workers together with God, will find their own work pulled down and not built up.

v. 7. ויעלו לבי ומשירי אהודנו.

LXX. καὶ ἀνέθαλεν ἡ σὰρξ μου, καὶ ἐκ θελήματός μου ἐξομολογήσομαι αὐτῷ.

Syr. *My flesh hath revived; and in my song will I praise Him*. Aquila and Symmachus give καρδία, according to our present Heb. text, where the LXX. give σὰρξ. Instead of וישירי ומלבי the LXX. seem to have read וישירי ומלבי, just as we find the same connected mention of *my flesh and my heart*, וישירי ולבבי, in Ps. lxxiii. 26.

And, as I have shown in my note on Ps. xiii. 3, לב is appropriately used in the sense of *will*, or *intention*. In Lam. iii. 33, מלבו means *willingly*. So in 1 Cor. vii. 37, ἐδραῖος ἐν τῇ

καρδία is equivalent to ἔχων ἐξουσίαν περὶ τοῦ ἰδίου θελήματος.

This reading, however, does not account for the Syriac rendering. The Syr. seems to have read *שִׁירִי וּבִשִּׁירִי*, by a play upon words such as is found in Ps. lxi. 31, 32, upon the words *שִׁיר* a song and *אֹר* an ox.

These comparisons bring the existing Hebrew reading into suspicion. And, apart from these considerations, it is difficult to justify the reading *מִשִּׁירִי*. I do not, however, pretend even to conjecture the true reading.

v. 8. For *לְמוֹ* the LXX., Syr., and Vulg. read *לְעָמוֹ* as in v. 11 of the next Psalm. Nevertheless, we might not feel warranted in making the alteration, so as to assimilate this passage to that, if in this place we could make any sense of the word *לְמוֹ*. No-one, so far as I know, has done this.

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## PSALM XXIX.

v. 1. The LXX., after הבו ליהוה בני אלים, ἐνέγκατε τῷ κυρίῳ υἱοὶ θεοῦ, read הבו ליהוה בני אלים, ἐνέγκατε τῷ κυρίῳ υἱοὺς κριῶν, and then proceed as in our text.

The Syr. read according to our present Heb. text, so far as the number of clauses is concerned. But in the first clause its reading was אילים, instead of אליים, as in the second clause of the LXX., viz. *sons of rams*, instead of *sons of gods*.

v. 2. הדרת קדש. So also in Ps. xcvi. 9. In both places the LXX. read חדת, and give ἐν αὐλῇ ἁγίᾳ. So also the Syriac in both places.

v. 9. יחולל אילות, *causeth the oaks to tremble*. The meaning usually given, viz. *causeth the hinds to bring forth*, is incongruous and far-fetched. Supposing it to be true that a violent tempest causes hinds to bring forth prematurely, such a circumstance is not to be mentioned in a passage which is concerned with the phenomena of irresistible power. It is more in accordance with the context to regard יחולל as



having the causative power of Hiphil יחיל in the preceding verse ;—just as ירים = ירומם.

It is true that the fem. form of the plural occurs only in the proper name איליות ;—but this is a very inconsiderable difficulty. Besides, there *is* a fem. form אלה, and this only stands for אילה.

### PSALM XXX.

v. 2. דליתני. It appears that the primary idea of both דלה and דלל was that of *suspension*, as of buckets in a well. The idea itself being in suspense between *letting down* and *drawing up*, דלל seems to have been appropriated to the former meaning,—as in Ps. lxxix. 8, cxvi. 6, cxlii. 7,—and דלה to the latter. The Pi. is found only here. LXX. ὑπέλαβές με. The idea of lifting up is still further expressed in v. 4.

v. 8. *Thou hast caused my hill to stand firm.* The noun substantive עז is used adverbially. With regard to the preposition ל before הרי, this is a not infrequent occurrence in such a case, where normally we should expect an accusative. It is as if we should say, *Thou hast caused to my hill that it should stand*

*firm.* The passage in 2 Chron. xxxiii. 8, is not parallel, as Delitzsch supposes.

id. הייתי נבהל. Such a construction seems a mark of a later style. "In the later books," says Gesenius, "the verb היה is often added (sc. to the participle) in the designation of past time. See Job. i. 14, and Neh. i. 4 ; ii. 13, 15."

v. 13. *So that my heart shall praise Thee.* For the word כבוד or כבד, as thus used, admits of this rendering only, in English. We do not regard any internal organs except the heart as seats of moral affections. See note on Ps. xvi. 9.

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### PSALM XXXI.

Verses 2, 3, 4, of this Psalm, and the first three verses of Psalm lxxi., appear to be taken from some common original.

The most important divergence occurs in the third verse of each Psalm ; and the question arises, whether the original is represented by

A. לבית מצודות of Ps. xxxi., or by

B. לבוא תמיד צוית of Ps. lxxi.

To me B seems clumsy. It looks like an attempt, not very successful, to make the best of a confused text. In favour of A, I would, moreover, adduce the following considerations.

The Hebrew Alphabet, as is well known, consists of consonants only. But before the invention of what are called vowel-points, an attempt was made to mark the vocalization of words by means of the weak consonants ם, ן, and ץ. When, long afterwards, the vowel-point system was invented, these three letters, so used, had become so incorporated into the text that the vowel system, instead of superseding them, was made subservient to them. For critical purposes, however, it is plain that these letters, so used, must be regarded as having but little more authority than the vowel-points.

Now in these two places, A and B, if we eliminate such letters, and disregard the division of the words, we shall get

(a.) לבתמצדת

(b.) לבאתמצות

It will here be observed that *a* is left quite bare of any letter that could be taken to mark

vocalization ; whereas *b* retains two such letters, viz. *ṣ* and *ṛ* :—retaining them, because, according to the reading B, these are both consonants of radical value.

Now if A were the original form—appearing in writing as *a*,—the uncertain vocalization might lead to a conjectural one, such as is found in B.

But if B were the original,—since, even when reduced to *b*, it retains necessarily the letters *ṣ* and *ṛ*, it seems as if these two might be used for the purpose of vocalization ; or, at least, that there would be no temptation to assume other letters for that purpose.

In short :—B may be a variation from A ; but A can hardly be a variation from B.

It may be thought that in retaining both and *ṛ* in *b*, I have no right to count *ṛ* as against the probability of A being a variation from B ; since, in fact, *ṛ* does appear in A.

Let us then suppose *b* to be the original, and *a* to be a variation from it.

Up to the time when the consonants above-named began to be used as vowels, there could be no mistaking the consonantal power of ך as it appears in *b*. Afterwards, this ך might be either mistaken for, or used as, the vowel of the feminine plural termination. But such a mistake, or such a purpose, is incompatible with the order of the letters ץך of *b*. It is only on the supposition that the order ךך of *a* is the right order, that the ך can be regarded as a vowel. We cannot, therefore, suppose the ך of *a* to be a vocalization of the radical consonant ך of *b*, without reflecting discredit upon the order of the other consonants in *b*.

I therefore incline to the opinion that, of these two forms, the one found in Ps. xxxi. 3, is to be preferred.

v. 6. Hiphil of פקד is found more frequently in the book of Jeremiah than in any other writing.

v. 10. See Psalm vi. 8.

v. 12. The verse presents no difficulty that I can discover. The meaning is very simple :—*Because of all mine adversaries I am*

*become a reproach (generally), and to my neighbours especially ; yea, and a terror to my acquaintances (who) seeing me in the street, flee from me.*

v. 14. מִגּוֹר מַסְבִּיב. This expression occurs frequently in Jeremiah, and all the first part of this verse, including these words, is found in Jeremiah xx. 10.

v. 21. הַרְכָּסִים may here mean either *snares*, *nets*, &c. or *conspiracies*, from רָכַס to bind. It might seem difficult to connect the meaning of the word in Isaiah xl. 4, with this meaning of the root. The word is there translated by the LXX. τραχέια,—in our English Version *rough places*. But as in the former part of the verse, the things that are to be lifted up are the valleys : the things that are to be depressed are the hills : the things that are to be made straight are crooked ;—so, when we come to the words הַרְכָּסִים לְבַקְעָה, we must surely understand that the things to be so *cloven asunder* were before *bound up*. It seems plain that the unusual, perhaps unused, word for smooth ground, viz. bound up ground, could only be suggested by its opposite,

viz. cloven ground, which was a usual name for the valley.

In this place of the Psalms the LXX. give ἀπὸ παραχῆς ἀνθρώπων. Perhaps this is a mistake for the παραχῆα wherewith they render the word in Isaiah. Or it is possible that they may here have assumed a connexion of רכש with רעש, *to be disturbed*:—a supposition which would seem the more plausible from the fact that the root רעש (with the secondary meaning of *leaping as a horse*) has an equivalent form רכש.

v. 22. הפליא חסדו, See Ps. iv., 4, and xvii. 7.

v. 23. בחפזי, *In my alarm*.

# PSALM XXXII.

v. 1. פשע, LXX. ἀνομία, and חטאה, LXX. ἀμαρτία, are categorically distinct. See my Prolegomena, and notes on Ps. li. The LXX., however, do not always observe the distinction so accurately as they do here. Upon these two Greek words the remarks of Abp. Trench are

appropriate and valuable. He says, (Synonyms of New Test., Second Series, § xvi.)—

“*Ἀνομία* is never in Scripture the condition of our living without law, but always the condition or deed of one who acts contrary to law; and so, of course, *παρὰνομία*, which occurs, however, only once (2 Pet. ii. 16). It will follow, that where there is no law (Rom. v. 12,) there may be *ἁμαρτία*, *ἀδικία*, but certainly not *ἀνομία*: being, as Œcumenius defines it, *ἡ περὶ τὸν θετὸν νόμον πλημμέλεια*;\* as Fritzsche, ‘*Legis contemptio aut morum licentia quâ lex violatur.*’ Thus the Gentiles, not having a law (Rom. ii. 14), might sin; but they, sinning without law (*ἀνόμως* = *χωρὶς νόμον*, Rom. ii. 12; iii. 21), could not be charged with *ἀνομία*. It is true, indeed, that behind that law of Moses, which they never had, there is another law, the original law and revelation of the righteousness of God, written on the hearts of all (Rom. ii. 14, 15); and as this in no human heart is obliterated quite, all sin, even that of the darkest and most ignorant savage, must still in a secondary sense remain as *ἀνομία*, a violation of this older, though partially obscured, law.”

v. 2. עין is here equivalent to חטא. See v. 5 of this Psalm, and v. 7 of Ps. li. The LXX. also render it *ἁμαρτία*. So also the Syr.

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\*It is remarkable that Œcumenius should choose this word (which is that by which the LXX. regularly render the Hebrew *Asham*) as the definition of *ἀνομία*,



*id.* כִּפְּרִי, LXX. λογίσσεται. So St. Paul quotes the passage, Rom. iv. 7. Afterwards, in the course of his argument, he uses a variation of the word that seems to have been more familiar to him, viz. ἐλλογέω. I presume that this was to St. Paul a more familiar form, because he uses it in his familiar Ep. to Philemon, v. 18. I take it, therefore, that when he says (Rom. v. 13) that sin is not imputed so long as there is no law, (ἁμαρτία δὲ οὐκ ἐλλογεῖται, μὴ ὄντος νόμου)—the ἐλλογέω represents the כִּפְּרִי of the text. Of this text I take these words of St. Paul as a commentary. Sin is not reckoned, under the dispensation of grace. Sin is not reckoned, so long as there is no law. Sin is not reckoned, under the law, so long as the requirements of the law are observed. But when the formal requirements of the law are not observed, then, in addition to the guilt of the transgression of the known law, the iubred sin is also reckoned.

I state this from the point of view both of the Psalmist and of the Apostle Paul.

v. 3. *So long as I kept silence my bones consumed away, through my groaning all the day long.*

v. 4. *For day and night, Thy hand is heavy upon me, and my moisture is turned into the drought of summer.*

v. 5. *As for my sinfulness, I acknowledge it to Thee. As for my perversity,—I do not hide it from Thee.*

*I said I will confess my transgressions unto the Lord. And Thou—Thou forgavest the iniquity of my sin.*

Only when the confession was made of *transgression* was the curse of the underlying *sin* removed. To the mind of the Israelite, the penalty of transgression of the covenant, i.e. of the Mosaic law, was the removal of the ægis of the covenant that would otherwise have shielded him from the curse of inbred sin.

v. 6. *For this,—i.e. as a result of this experience of mine,—let every godly man make his prayer to Thee in an acceptable time.* The godly man, חַסִּיד, is certainly the man who stands in covenant relationship towards God; and the acceptable time one would suppose to refer also to that relationship. The passage will thus

mean, not that example is to be taken of David's conduct after his transgression, but rather that such transgression of the covenant, and its dreadful and perilous consequences, are to be guarded against. Before the floods of one's own ungodliness prevail, let the man while he is still *chasid*, make his prayer to God, while He is still to be found on the ground of covenant relationship.

Undoubtedly, God is to be found and propitiated even after a breach of covenant-relationship, as this Psalm testifies. But the moral of the Psalm is that a man should guard against such a perilous emergency.

With the עת מצא here, compare the equivalent עת רצון in Ps. lxi. 14. In this latter place, the covenant-relationship is certainly assumed, because God's faithfulness (אמת ישעך) is pleaded.

v. 7. I am inclined to regard רני as a careless repetition of the last letters of the preceding word:—a mistake which was often committed by copyists. I think so, firstly, because the word is found no-where else. Secondly, because of the incongruity of the expres-

sion, *Thou shalt compass me about with songs of deliverance.* One may speak of being compassed about with favour, as with a shield (Ps. v. 13), or of being compassed about with mercy, as in the 10th verse of this Psalm. But it seems absurd to speak of being compassed about with songs of deliverance. I therefore prefer to cut out the word רני, and to translate, not quite *Thou dost compass me about with deliverance*, but rather, *For deliverance Thou dost compass me about.*

The Lxx., however, read according to the present reading. Their rendering of רן by ἀγαλλίαμα is the same as of רנה in Prov. xi. 10. The Syriac version is also in accordance with the Hebrew text, so far as this word is concerned.

vv. 8 and 9. The import of these verses seems to be this—*Be content with the restraint of mine eye, and not like the horse and mule which have no understanding, whose harness is furnished with bridle and rein, so as not (לבלתי=בל) to come near to thee,—or, without coming near to thee.*

It might seem, however, that the purpose

of a bridle is to bring an unruly horse near, rather than to keep it from coming near. So the LXX. seem to have thought:—ἐν χαλινῷ καὶ κημῷ τὰς σιαγόνας αὐτῶν ἄγξαι τῶν μὴ ἐγγιζόντων πρὸς σέ. For ܕܠܝܢ at the end of the verse the Syriac translator read ܝܠܝܢ, *to it*, sc. the horse or the mule:—the idea being that men control a horse from a distance, without coming near to it. And this seems to me to be the idea of the Psalmist, even with the reading ܕܠܝܢ. The peculiarity of God's guidance, wherewith he would guide men, is its *nearness*—exercised upon the heart rather than upon the outer man. In contrast with this is man's guidance of brute beasts, which is wholly from without, and from some distance, though it be but a small distance. It is true that if the purpose of the Psalmist had been merely to describe the management of horses, it would not have occurred to him, perhaps, to say that they are managed with bridles so that you need not come near them. But his purpose is to describe God's management of His people, and therefore the idea of *distance* in the other case is only introduced for the sake of introducing the contrasted *nearness* in this case.

עֲדִי may be rendered *harness*. The LXX. probably read something different. The Syriac translator seems to have understood the word here as equivalent to the same word in Ps. ciii. 5, viz. *age*, considered in general as a period of life, but here in particular as the time of *youth*. *Who are reined in from their youth*. The Syriac translator certainly read no form of בָּלֵם. This appears to be strong negative evidence against the existing Hebrew reading :—because the root בָּלֵם occurs in Hebrew only here, and can be accounted for only by a reference to the Syriac. If the Syriac translator had found such a word, no where else occurring in Hebrew, but familiar to him in Syriac, he would certainly have used the corresponding Syriac word. If he has not done this, it is surely because he found no such word in his Hebrew text.

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## PSALM XXXIII.

v. 1. לִישְׂרָאֵל נִאֻחַ תְּהִלָּה means *The Tehillah is befitting to those who stand on the ground of covenant integrity*. For the *Tehillah* see note on Ps. lxxiii. 12, and Prolegomena, § 23. It denotes a sort of boastful confidence in God, and is therefore always represented as a peculiar privilege of God's people. It also always implies a reference to the heathen, *over* whom the Israelite could claim superiority in those matters wherein he so confidently boasted. It is a *manifestation* to the world of God's power and faithfulness as exercised in His people's behalf. The word is applied both to God's *acts*, and to the *songs* wherein those acts were commemorated.

v. 3. *A new song*. This expression seems to have been appropriated to such a *Tehillah* as I have just now mentioned. It is made equivalent to תְּהִלָּה in Ps. xl. 4.

The *new song* is also mentioned in Ps. xcvi. 1. In these three Psalms the following points of resemblance may be noted :—

In Ps. xxxiii. 8, 9, Let all the world fear the Lord, because of the manifestation of His power and faithfulness.

In Ps. xl. v. 8, Many are the wondrous works that God has done. In v. 4, Many shall see and shall fear and shall trust in the Lord.

In Ps. xcvi. 1, 2, 3, God hath wrought wonderful things. He has made known His Salvation in the sight of the heathen. He has remembered His mercy and faithfulness towards the house of Israel, and all the ends of the earth have seen the Salvation of our God.

We may get a clue as to the origin of this new song from the Book of the Revelation. In Rev. xiv. 3, the redeemed sing a *new song*, which is further spoken of in the next chapter as the Song of Moses the servant of God, and the Song of the Lamb. The new song here given is this : *Great and marvellous are Thy works, Lord God Almighty : just and true are Thy ways, Thou King of Saints. Who shall not fear Thee, O Lord, and glorify Thy name ? For Thou only art holy : for all nations shall come and worship before Thee ; for Thy judgments are made manifest.*

Now if we refer to the Song of Moses, as given in Exod. xv., we find in v. 11, that God,



who is spoken of as doing wonders, is in the same breath spoken of as *נורא רהלת*. This expression is absurdly rendered in our English Version *fearful in praises*. The meaning is rather this, that God is *terrible in His manifestations*:—terrible, that is, to all but to those in whose behalf the manifestation is made. The Song of Moses proceeds to describe very vividly the terror that befel Palestine, Edom, Moab, and Canaan, upon the manifestation of God's power, in behalf of Israel, at the Red Sea.

The *New Song* would thus seem to be the *Tehillah* in its most appropriate sense:—a subject of confident exultation to Israel, but of terror and dismay to all who were not of Israel. Like the pillar that led the march of the Israelites, to the one it gave light by night: to the other it presented only clouds and darkness.

The *New Song* spoken of in these three Psalms, will also appear to be founded upon the Song of Moses upon the passage of the Red Sea, to which event all three Psalms make more or less direct reference.

v. 15. *Who fashioneth their heart together.*  
That is, *Who shapes their purposes to one end.*

v. 18. *The eye of the Lord.* See note on Ps. xxxii. 8.

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PSALM XXXIV.

v. 3. *My soul shall make her boast in the Lord.* See note on Ps. xxxiii. 1.

v. 6. חָפַץ *to be ashamed.* Gesenius refers it to the idea of *blushing*, and thinks it may be akin to חָמַר *to be red.* But, from the analogy of בּוֹשׁ, I would refer it to an idea of *whiteness*, and so make it akin to חָוֵר. This meaning, also, is more suitable to the context: Their faces are not pallid, but glow with the reflected light of God's countenance.

Compare the words of Theodoret,—‘Ο μετὰ πίστεως τῷ Θεῷ προσιών φωτὸς ἀκτῖνας δέχεται νοερῶ

v. 18. *They cry*, sc. the evil-doers mentioned in the preceding verse. To suppose a new subject introduced, and an ellipsis of that subject, is hardly satisfactory. Moreover, the context, which speaks of the Lord being nigh unto the contrite, requires that this verb should

have the evil-doers (supposed to be contrite) for its subject. The LXX., however, supply οἱ δίκαιοι.

v. 23. See note on Ps. xxv. 22.

### PSALM XXXV.

v. 3. הֲרֵק חֲנִית. “*Pour forth the spear.*”

This spirited expression is weakened by rendering it “*draw forth.*” The word expresses such a shower of darts or spears as to bar the way against the adversary.

id. סֶנֶר. Some have taken this as a noun subst. i.q. the σάγαρις mentioned by Herodotus. To me this seems an unnecessary expedient, since the passage presents no difficulty in the way of the usual rendering.

v. 5. דָּחָה. The LXX. render it ἐκθλίβων, whence it may be conjectured that they read דָּחָה:—“The angel of the Lord *grinding*, or *threshing*,” sc. not the chaff, but the corn, from which the chaff was made to flee. Or, still more probably, some participial form of דָּחָה may be conjectured from the use of דָּחָה, a *winnowing*

*fan*, in Isaiah xxx. 24. We might then read : *Let them be as the chaff before the wind, and the angel of the Lord winnowing them out.* The parallel passage in Jer. xxiii. 12, (see next note) confirms the reading of the text.

v. 6. Comp. Jer. xxiii. 12, יהיה דרכם להם כחלקלקות באפלה ירחו ונפלו בה.

v. 7. The transposition of רשתם and שחת is unaccountable. That the former is governed by טמנו and the latter by חפרו seems certain. Some have regarded this arrangement as intentional, and adduce it in confirmation of our Christian interpretation of Is. liii. 9.

It is more probable that the dislocation is accidental, though it must have happened before the Septuagint Version was made.

v. 10. *All my bones shall say &c.* This somewhat strange expression is perhaps to be taken in connection with the 21st verse of the preceding Psalm,—*He keepeth all his bones, so that not one of them is broken.*

v. 12. *They requile me evil for good, and bereavement* (LXX. ἀτεκνίαν) *for my good-will.*

The meaning of the latter clause is, that, whereas the Psalmist might expect some fruit, (*quasi* offspring) of his good-will, his enemies returned it abortive, (*quasi* childless). In accordance with this idea, we read in the next verse that the Psalmist's prayer for his enemies *returns* (because it is fruitless) *to his own bosom*.

In the latter clause of this verse, ל is equivalent to רחח in the former :—the expression being varied for the sake of poetical elegance. See the same use of ל in Ps. xxvii. 8.

For נפש, used of one's disposition, favourable or otherwise, towards another, we need look no further than v. 25 of this Psalm.

v. 15. *When I stumbled* (בצלעי) *they rejoiced*, Comp. Jer. xx. 10, *They watched for my stumbling* (צלעי). Comp. also Ps. xxxviii. 17, 18.

id. נכים *smite*s, sc. with the tongue, i.e. slanderers. Comp. Jer. xviii. 18, לכו ונכהו בלשון.

id. ולא ידעתי, *unawares*, like לא ידע in v. 8.

id. קרע *to rend*, or *tear open*, is used by Jeremiah to denote an unnatural or extraor-

dinary expansion, sc. of the *eyes*, by the use of stibium, Jer. iv. 30; or of unusually large windows, Jer. xxii. 14. Here, from the context—*ולא דמו*—it may be understood of the *mouth*. Compare v. 21. Our Prayer Book Version, *making mouths at me*, is much better than the Authorized Version, *they did tear me*. Probably the same meaning of unnatural expansion is to be attributed to קרץ in v. 19.

v. 16. בחנפני לעגני מעוג. The LXX. seem to have read *בחננוני לעגנוני לעג*, since they give *ἐπείρασάν με, ἐξέμυκτηρήρισάν με μυκτηρηρισμόν*.

I think the Syriac translator must have read *בחרפם ובלעגם*, since he gives *In their contempt and in their mockery they gnashed &c.* And it is remarkable that the words *חרף* and *לעג* are very frèquently used together.

It is certain that the text as it stands is very corrupt; and it seems to me better to acknowledge this than to suggest anything so out of the way as the interpretation of Gesenius, *profane mockers for a cake*.

id. *חרוק*. See Gesenius Heb. Gramm. Synt. § 128. 4, a. See a notable instance of

the infin. used instead of the finite verb in Jer. xxxii. 44.

v. 17. *This desolate soul of mine*, perhaps in allusion to the bereavement of its hope mentioned in v. 12. See the same expression in xxii. 21.

v. 19. יקרצו עין. See Prov. vi. 13, and x. 10. See note on v. 15 of this Psalm. The meaning seems to be the same as that of Ps. xxii. 18, *They stand gaping and staring upon me*. The idea of *winking* is far-fetched and inappropriate.

v. 20. דברי מרמזה. See Ps. lxv. 4, cv. 27, and cxlv. 5.

### PSALM XXXVI.

vv. 1 and 2. *Transgression speaks to the wicked man insidiously,—not by putting the terror of God before his eyes, but by persuading him that there is no God to find out and to hate his iniquity.*

We are reminded, by way of contrast, of the Apostle's words, viz. (1) *Knowing the terror*

*of the Lord we persuade men*, (2 Cor. v. 11,) wherein he clears himself and his fellow-teachers from the suspicion of smoothly explaining away the word of God,—*μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ*, (2 Cor. iv. 2.) The אֱלֹהִים of the Hebrew text is always the expression of either the real or assumed voice of God, and the רִלְיָהּ of the Hebrew text is rendered ἐδόλωσεν by the LXX. That which the personified Transgression of the Psalm does is thus remarkably, and not I think accidentally, in contrast with that which the faithful minister of Christ's Gospel does.

We are reminded further (2) of perhaps the same Apostle's words in Heb. xi. 6,—*He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.*

This again is remarkably, and not perhaps accidentally, in contrast with the delusive representation that *God is not: that He does not exist for the discovery or for the disapprobation of iniquity.*

In support of this interpretation of the Hebrew text, I would observe as follows, viz.—



(1) That both the LXX. and the Syr. read לבוי for לבי.

(2) That קרב and לב, though often found in apposition, are never found *in stat. constr.*, the one with the other, excepting here and in Ps iv. 22, and that in this latter place קרב לבו represents the insidious purpose of him whose words were smoother (חלקו) than butter. In the text, therefore, we are warranted in taking לבו קרב as representing the insidious purpose of him who smoothly flatters or persuades (החליק) the sinner.

I do not pause here to inquire into the special meaning of קרב in these two places. It may mean *war*, as frequently in other connections. But in this connection it may be that קרב לב is equivalent to לב ולב, and denotes *duplicity*. It seems certain that both the LXX. and the Syriac translator read, either בלבו without קרב, or else בקרבו without לב;—which could hardly have happened if קרב in this place had the more strongly marked meaning of *battle* or *war*.

(3) That פחד is not the proper word to denote the *fear of the Lord*, considered as a re-

verential regard. It rather denotes the *terror* of an enemy.

(4) That for בעיני, which seems to be a guess from the line above, we may perhaps read כי אינו, *that He is not*. For the following infinitives with ל, see a precisely similar construction in Jer. xxii. 17.

For the sentiment, comp. Ps. xiv. 1,—*The fool hath said in his heart, There is no God,*—  
אין אלהים.

(5) That it is in accordance with many other passages of Holy Scripture that God should be represented as *finding out* iniquity, and as *hating* it.

The above seems to me the most probable conjecture. As in many other cases, so here many other clues offer themselves. Of these I may mention

(1) That for נאמפשעלרשע the Syriac translator read יחפשעלרשע  
which stands for יחפש עול רשע.

That this was his reading seems clear from a comparison of his version here with his version of יחפשו עולת in Ps. lxiv. 7.

(2) That *to flatter* (החליק) *with the tongue* being an expression of not unfrequent occurrence, for לשנא at the end of this passage one might suggest לשנו.

(3) That מנא is taken by the Syriac translator as equivalent to מנח, to suck out, to exhaust, to relinquish. The Syriac translator adopts the last meaning, viz. to relinquish; but he could arrive at this only by taking מנא as = מנח. In this case, *Quære* whether לשנא might not be read לשנח, *iterando*, *That he may go on sucking out his iniquity*, or לשנו—*That he may suck out iniquity with his tongue*.

v. 9. Here, in Ps. lxv. 11, and in Jer. xxxi. 14, the LXX. render רוה by μεθύω. It is plain, therefore, that the idea they attached to μεθύω was simply that of *satiety*:—the idea of *intoxication* being altogether excluded. We are thus justified in excluding this latter idea from the ὄταν μεθυσθῶσι of St. John ii. 10; and in this we are the more confirmed by the fact that in the Syriac version of this place of St. John's Gospel, this same word (רוה) is made use of,

v. 12. הַבּוֹאֲנִי. See Job xxii. 21, and Ps. cxix. 41 and 77.

v. 13. *Behold, the workers of iniquity are fallen.* For שָׁם, like all such pronominal adverbs, is originally an interjectional demonstrative. The word seems to be thus used in Ps. xiv. 5, or liii. 6, and cxxxii. 17.

The English word *there* reverts to its original interjectional or demonstrative meaning in the Prayer-Book version of Ps. xxxv. 25, and Ps. lxx. 3.

Compare the similar use of עֵתָּה; and of אֵי, which seems to be used synonymously with שָׁם, in Judges v. 11.

### PSALM XXXVII.

v. 3. *Dwell in the land and feed in security.* This seems the most obvious and natural meaning; though others that have been proposed are allowable. That of the Syr. and of Gesenius is totally inadmissible, viz. *Seek after truth.*

The LXX. give καὶ ποιμανθήσῃ ἐπὶ τῷ πλούτῳ αὐτῆς, reading הַמִּוֹנָה instead of אֲמִוֹנָה.

The word **המון** is occasionally used in this sense, and it is remarkable that one of these occasions occurs in v. 16 of this Psalm. See also Ecc. v. 9, and Isaiah lx. 5. In many other places the LXX. render **המון** by *πλοῦτος*. See note on Ps. xxxix. 7.

v. 8. **אך להרע**. These words occur so abruptly as to suggest suspicion. Neither the Syr. nor the LXX. read **אך**, but probably both read **עד** or **על**.

Connecting this verse with the next, we read

**אל תתחר . . . . . כי מרעים יכרתו**

With which compare **אל תתחר במרעים** in v. 1. It would thus seem probable that the gap which is now filled by **אך להרע** ought to be filled with something equivalent to **במרעים**.

Compare now Prov. xxiv. 19, 20.

**אל תתחר במרעים . . . . .**

**כי לא תהיה אחרית לרע**

Here we find **הרע** in the latter verse in correspondence with **מרעים** in the former.

We may therefore substitute **על הרע** for **אך להרע**, in accordance with the reading of the LXX. and the Syr., and with the parallel passage in Prov. xxiv. 19, 20.

I propose either this or some such alteration, according to which the text will run thus :

v. 8. *Fret not thyself against the evil-doer.*

v. 9. *For the evil-doers shall be cut off.*

v. 16. **המון**. See note on v. 3.

v. 20. **בִּיקֶר כְּרִים**. Gesenius, followed by Delitzsch and others, gives *as the glory of the pastures*.

How the rendering, *fat of lambs*, was arrived at I cannot see, unless by taking **יֶקֶר** as = **כֶּבֶד**, *the liver*, since the roots are equivalent, and since the fatty surroundings of the liver were directed to be burned.

It is possible, however, that the expression *fat of lambs* may all be included in the word **כְּרִים**, since the Syr. omits the word **בִּיקֶר** altogether, and renders **כְּרִים**, here as elsewhere, by *fallings*.

The reading of the LXX. seems to have been the same as that of the present text, though they put a different meaning upon it.

It seems to me most probable that for יקר we ought to read יקר, *a burning* :—*As the burning of the pastures.*

Thus with כלו בעשן . . . . ביקר in this place, we may compare כמוקר . . . . כלו בעשן in Ps. cii. 4. That in this latter place the comparison is with the burning of herbage seems evident from the next verse.

That the burning of pasture, accidentally, or otherwise, was as frequent in Palestine as in other places similarly situated, might be assumed. I find, however, from Kitto's Pictorial Bible, that it is still a common practice, in those parts, to set fire to the dry herbage, before the commencement of the autumnal rains, under the impression that this operation is favourable to the next crop. See Kitto's note on Exodus xxii. 6.

v. 29. For צדיקים I would read עניים. This will preserve the alphabetical arrangement, which, as the text stands, lacks the letter ע. To account for this fault many expedients have been devised. That the difficulty is solved by my emendation can hardly admit of doubt ;—though

little credit is due to me for it, since the ענוים יירשו ארץ, which I here propose, is only a literal repetition of the ארץ יירשו ענוים in v. 11. The similarity of the letters ע and צ may account for the original error.

The importance of the truth that the *meek* (ענוים) *shall inherit the earth*, appears from our Saviour's assertion of it in his Sermon on the Mount.

v. 35. ערה *to be naked*. Hithpa. *to make oneself naked*,—See Lam. iv. 21. Through the meaning of being thus ungirt and dissolute we may trace the signification of the word in this place, viz. of *spreading out*.

id. אורח. Since this word is so frequently used of a *native*, it is likely that the meaning usually assigned to it here is the true one, viz. of an indigenous, untransplanted, tree.

For כארו בלבנון the LXX. read כארו רענן as in Ps. xcii. 13.

v. 36. For ויעבר the LXX. read ויאעבר. So also the Vulg.—*transivi*. The word is frequently used in both senses, viz. of passing by, as a passenger, and of passing away, or vanishing.



v. 37. *Keep innocency and take heed to the thing that is right ; for the man of peace hath a posterity.* So LXX. and Vulg.

Delitzsch renders the former clause—*Mark the perfect man and observe the upright.* This is admissible, but not so probable as the other interpretation, since שמר is very seldom used in this sense. See my note on Ps. xvii. 4.

The rendering of the latter clause is warranted by the assertion of the next verse, that the posterity of the wicked is cut off. See also my note on v. 8,

### PSALM XXXVIII.

v. 12. *My neighbours have stood afar off.* This rendering represents the antithesis, evidently intended, between קרב and רחוק.

v. 16. *Thou wilt answer (for me),* in reference to the preceding verse,—*In whose mouth are no arguments.*

v. 18. *Ready to halt* is a clumsy expression in English ;—but the Hebrew expression לצלע נכון, seems even more clumsy, if we regard the proper meaning of נכון. This word, how-

ever, had plainly overpassed its primary meaning, viz. of that which is *founded* or *established*, and is used here, as frequently elsewhere, in the sense of being *prepared* or *ready*, or *expectant*.

Compare Ps. xxxv. 15, and my note there. As there the enemies *rejoice at his stumbling*, so here the Psalmist prays, viz. in the preceding verse, that his enemies may not *rejoice when his foot totters*,—acknowledging in this verse, that he is in constant expectation of *stumbling*.

v. 19. אָדָאָג מִחַטָּאתַי. This does not mean merely *I am sorry for my sin*; but—*I am pining away in consequence of my sin*.

v. 20. For חַיִּים it has been proposed to read חֲזָק, in correspondence with שָׁקֵר in the second clause. The LXX., however, read according to the present text, which to me seems consistent. For חַיִּים seems to be opposed to דָּאָג in the preceding verse, just as דָּאָג seems to be opposed to all that is *lively* and *fresh* in Jer. xvii. 8. The meaning here seems to be—*While I am pining away because of my sin, my enemies are lively and mighty*.

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## PSALM XXXIX.

v. 2. Delitzsch renders, *I will keep a bridle on my mouth*. It is very doubtful, however, whether the Hebrew שמר will bear this meaning. The word means *to guard*. Now the thing to be guarded is the *mouth*, not the bridle. I therefore prefer our English versions,—*I will keep my mouth with (or as with) a bridle*. The LXX. give ἐθέμην τῷ στόματί μου φυλακήν. It seems plain that they read שמרה, and this as a noun substantive, (as in Ps. cxli, 3, שיתיה (שמרה) לפי), and that, where we read מחסום, they read some verb which they render by ἐθέμην,—probably אשום or אשים.

v. 3. *I kept silence, yea even from good words*. This seems the obvious meaning. While the ungodly was before him he would say nothing—either good or evil.

v. 4. The meaning seems to be that *the heat of the heart in meditation broke out into the flame of utterance*. רבב is properly used of *suppressed*, as distinguished from *uttered*, thought.

v. 6. רבב seems to be used here, as in the next verse, adverbially. Here it is altogether

*in vain* that any man is established in this life. There it is said that men are enriched *in vain*. Comp. Job vii. 16. The whole of the Psalm recalls to mind Job's complaint.

v. 7. יִהְיוּן. It is strange to find this plural verb standing between two singular verbs,—all three having the same subject.

It is strange, too, that יִצְבֵּר is left without an object, especially since the suffix of אִסְפֶּם refers to the object of יִצְבֵּר.

I propose רוֹמֵן, *wealth*, or some form of this word, as a substitute for יִהְיוּן. See Ps, xxxvii. 3 and 16.

The meaning will thus be :—*In vain doth he store up riches ; not knowing who shall gather them.*

v. 14. Comp. Job vii, 19,  
id, בִּלְג, See Job ix: 27, and x. 20.

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## PSALM XL.

There is an apparent inconsistency between the two halves of this Psalm :—the first seeming triumphant,—the second desponding. This will, I think, disappear, if we consider that the Psalm was written by one who had forfeited covenant privileges, who by penitence had been restored to God's favour, but whose restoration was doubted, ignored, and opposed, by his enemies. Under the same circumstances Ps. iii. was written.

Of the covenant privileges from which the Psalmist had been debarred, mention is made first of the *Tehillah* :—the privilege of sharing in that boastful confidence, and somewhat vaunting superiority over the heathen, wherewith the Israelite recounted God's wondrous works.\*

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\*In Ps. li., which is written under divine displeasure, and by one who has been excluded from covenant privileges, we find the *Tehillah* expressly named, as a privilege, for the present forbidden, but to which the Psalmist prays to be restored. See v. 16 and 17 :—When God's displeasure is taken away, then “ *my tongue shall sing of Thy righteousness.*” When God shall open his mouth,—that is, when God shall sanction the utterance, then “ *my mouth shall utter Thy Tehillah.*”

From this the Psalmist *had been* debarred ;— but God had put a new song into his mouth, a Tehillah, as it is designated in v. 4. He seems, however, not to have used this restored privilege in his accustomed manner, since his enemies reproach him on this ground. Apologetically he says that, if he should attempt to recount God's wondrous works they would be more than he could express. He had, however, not been faultily silent.

Then mention is made of the sacrifices of righteousness, from which the Psalmist's transgressions had excluded him. They are mentioned in detail. Here also there appears a trace of apologetic pleading. If the Psalmist had been, for a time, excluded from formal privileges, he had been restored to something better and more spiritual.

Consistently with all this follows the deprecation of the malice of those who were unwilling to believe that the transgressor had really been restored to God's favour.

It is true that v. 13 is concerned with the writer's sin, rather than with the malice of his enemies. This returning to the contemplation

of his transgression, whereby he had caused the enemies of the Lord to blaspheme, is, however, just what might be expected on the part of one who was still smarting under such reproach and blasphemy. His consciousness of God's returning favour is dimmed by the lingering sense of sin ;—so that the deprecation of the reproaches of his enemies is mixed up with an acknowledgment that such reproaches had been incurred by his own wickedness.

If this be, as I apprehend, the drift of the Psalm, we shall have the less hesitation in ascribing it to David, since these somewhat extraordinary circumstances are precisely those which seem to be almost peculiar to him. The Christian interpretation does not, however, compel us to regard David as its author. I make this remark, because some portions of this Psalm are utterly unintelligible except from the Christian point of view.

It is very important to bear in mind, that one who by transgression had forfeited covenant privileges could be restored, formally, only by means of the sacrifice prescribed for this purpose,—the *Asham*, or Trespass-offering. It will

therefore be a most unaccountable thing, if the Psalmist, who enumerates in complete detail every one of these covenant privileges, and expressly mentions every one of the sacrifices from which he had been excluded, but in which he was again permitted to share, should omit all mention of this one sacrifice by which alone he had been formally re-instated.

v. 4. *A new song.* See note on Ps. xxxiii.3.

v. 5. *Blessed is the man that maketh Jehovah his trust, and that looketh not (for help) to the proud, and that turneth not aside after delusive (hopes).*

In support of this meaning, I would observe firstly that פנה אל is frequently used in the sense of *looking for help* to anyone, and that this sense is required here by the context.

עוזי רהב is thus equivalent to עוזי רהב, *proud helpers*, in Job ix. 13.

With respect to the last two words of the verse, ושטי כזב,—the Syriac translator takes the ו as = ולא; and this is warranted by the Hebrew usage. “When one negative sentence follows another,” says Gesenius, “especially



in the poetic parallelism, the negation is often expressed only in the first, whilst its influence extends also to the second."

In this case we must read שׁוּטָה instead of שׁוּטִי. Since this word is elsewhere followed by a preposition, according as the meaning is to turn aside *to* or *from*, it might be thought unwarrantable to understand the word here of *turning aside to* &c. But we may perhaps compare the expression הַמַּטִּים עַקְלָלוֹתָם in Ps. cxxv. 5.

Neither the LXX. nor the Syr. read שׁוּטִי.

For שֵׁם, in the former part of the verse, the Syr. read שֵׁם, *the name*, sc. of Jehovah.

v. 7. For אֲנִיִּים the LXX. give  $\sigma\omega\mu\alpha$ , and are followed herein by the writer of the Epistle to the Hebrews. Upon this rendering I have something to say hereafter. For the present I mention it in order to shew that the LXX. read no such word as אֲנִיִּים.

It will be observed that in this verse every one of the Levitical sacrifices is mentioned, with

the single exception of the *Asham*, or *Trespass-offering*.\*

For, as I have shown in my Prolegomena, the term זבח, when made antithetical to עולה, denotes piacular sacrifice,—that is, either Sin-offering or Trespass-offering,—but, when antithetical to מנחה, it denotes the Slain-offerings of the Eucharistic sacrifices. Thus the expression זבח ומנחה is quite appropriate to denote

\*The following well-arranged list of the Levitical sacrifices is given in Smith's *Dictionary of the Bible*.

- |                                  |                  |  |
|----------------------------------|------------------|--|
| (a) The burnt-offering.          | Self-dedicatory. |  |
| (b) The meat-offering (unbloody) | } Eucharistic.   |  |
| The peace-offering (bloody)      |                  |  |
| (c) The sin-offering             | } Expiatory.     |  |
| The trespass-offering            |                  |  |

It will be seen that all these are included in the passage under consideration, with the single exception of the *Asham*. Dr. Perowne on this place says: "The four are here mentioned with a view to express *all manner* of sacrifices." We might think so if זבח had been coupled with עולה, and the חטאת had been omitted as well as the אשם. Then זבח would have denoted *both* the piacular sacrifices. But as it is, we cannot entertain this idea. As the text stands, the *Asham* alone is omitted from a well-classified list; and we must account for, or supply, the omission.

both the bloody and the unbloody offerings of the class (*b*) given in the table below. This is admitted by Hengstenberg, who says—"The sacrifice, זבח, here, as often, = זבח שלמים, *peace-offerings*, united into a pair with the unbloody offering, מנחה."

Then the עולה,—marked (*a*) in the table, stands by itself.

Then of the two most important sacrifices, viz. the expiatory, only the Sin-offering is named.

We can easily understand why the Trespass-offering is not classed with all these;—because *these* are the Sacrifices of Righteousness which could not be approached by the Psalmist, until an *Asham*, or Trespass-offering, had been accepted in his behalf.

Even so, we must expect some mention, direct or indirect, of this *Asham*.

What then if we find that the smallest stroke of the pen, connecting the lower parts of the letters וזי, will transform the doubtful and unmeaning word אזנים into אשם?

This emendation I propose.

I have described the reading אָנִים as doubtful and unmeaning. Of its doubtfulness, it is sufficient to say that the LXX. found nothing of the kind in their Hebrew text. That it is unmeaning, it is as unnecessary as it is impossible to show. It is incredible that anyone can be satisfied with any one of the meanings which this luckless word has been tortured to produce.

The statement of this verse now appears to be this, viz. that whereas the Psalmist's transgression had deprived him of the privileges of the Mosaic covenant, yet a Trespass-offering had been provided for him.

The statement of the next verse is to the effect that this Trespass-offering had restored him, not merely to the formal privileges of the Mosaic covenant, but to something higher and better,—to the privileges, in short, of that covenant of grace which, as I have shown in my Prolegomena, was both antecedent and subsequent to the Mosaic dispensation.

Now since this dispensation of grace could only be restored when the Messiah should appear as the Antitype of the Asham, it seems certain

that the Psalmist here speaks in the person of the Messiah.

Turning our attention now to the rendering of the LXX., and assuming that אָשָׁם, and not אָזַנִּים, is the true reading of the Hebrew text, it might seem that the next step would be to show how, through ignorance or carelessness, the Hebrew word *Asham* might be reproduced in the Greek σῶμα. But such an attempt would be a waste of ingenuity ; since, as will hereafter appear, the word σῶμα cannot be regarded as a careless introduction. It is a word designedly chosen, and well chosen, to denote the spirit, rather than the letter, of the Hebrew text. In order to put this beyond doubt, it will be necessary to glance at the distinctive ritual of the *Asham*, or Trespass-offering.

“In the ritual of the Sin-offering,” says Kurtz,\* “the presentation, the imposition of hands, and the slaying of the animal, presented no peculiar or unusual features, *but in the sprinkling of the blood the distinctions are all the more surely and decidedly marked.*” The same writer remarks, on the ritual of the Trespass-offering, that “the

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\* Sacrificial Worship of the Old Testament, § 107.

sprinkling of the blood was not carried out in the same intensified form as in the case of the Sin-offering."

So in the Commentary of Keil and Delitzsch we read,—“There can be no doubt, that as the idea of expiation of sin, which was embodied in the sprinkling of the blood, was most prominent in the Sin-offering; so the idea of satisfaction, for the restoration of rights that had been violated or disturbed, came into the foreground in the Trespass-offering.”

It thus appears, at least by implication, on the part of these three writers,—and it will appear still more clearly and expressly to those who study the ritual for themselves,—that whilst the *blood* was the prominent feature of the Sin-offering, as typifying *expiation*,—the *body* was the prominent feature of the Trespass-offering, as denoting *satisfaction*.

It is thus to be seen how the word *blood* might come to be used to denote the Sin-offering, and the word *body* to denote the Trespass-offering. And we have evidence to shew that this which we have spoken of as a possibility, was an actual use amongst those early Chris-

tians whose minds were imbued with Jewish ideas, and whose expression of Christian doctrine was necessarily cast in the mould of Mosaic ritual.

This evidence I now adduce from the writers of the New Testament. I shall present it as briefly as possible, but must nevertheless bespeak both patience and close attention on the part of the reader.

In the passage that is directly quoted from this place, viz. Heb. x. 5—7, it is to be observed that the word *σῶμα* plainly denotes some kind of sacrifice. This is manifest from the context, which is wholly concerned with a comparison of the *προσφοραὶ αἱ κατὰ τὸν νόμον* with the *προσφορὰ τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ*,—See verses 9 and 10. And so Olshausen and Ebrard, in their Commentary on the Ep. to the Hebrews, observe that “in these words the Psalmist evidently intends to place in opposition to the external sacrifices one of an internal and better kind; *and some sacrifice or other of this kind must at least implicitly be designated by the words, ‘mine ears hast Thou opened.’*”

We come next to the remarkable passage

which immediately follows the citation from this Psalm, viz. Heb. x. 10 :—*Ἐν ᾧ θελήματι* (that is, the will of God which Christ came to perform) *ἡγιασμένοι ἐσμέν διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ*. Upon which verse Alford says, amongst other things :—“ It is by the blood of Christ that we are reconciled to God, but by the offering of His body that we are made holy. The one concerns our acceptance as acquitted from sin ; the other our perfection in holiness by union with Him, and participation in His Spirit. Thus we distinguish the two in the Communion Service :—‘ that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood.’ ”

I have already quoted Kurtz as pointing out, what is indeed obvious enough, “ that the sprinkling of the blood of the trespass-offering was not carried out in the same intensified form as in the case of the sin-offering.” I now place by the side of this statement the same author’s assertion (§ 77) : “ The allusion to justification in the sprinkling of the blood, and to sanctification in the burning of the flesh, I hold most



firmly." And I ask whether upon these principles it is not most reasonable to suppose that when the writer of the Ep. to the Hebrews so expressly connects sanctification with the offering of the *body* of Christ, he refers to the sacrifice of Christ as to the Antitype of that sacrifice, viz. the *Asham*, in which the blood was the less prominent feature? And does not this supposition become a certainty when we further consider that in the passage thus used every other form of sacrifice is expressly excluded?

I shall next call attention to the use of the word  $\sigma\omega\mu\alpha$  in Rom. vii. 4. St. Paul has been reminding the Jews who believed in Christ of their being no longer under the law, but under grace (vi. 14). He is then speaking of their being delivered from the curse of the law, and thus restored to the dispensation of grace. Here are two effects of Christ's death mentioned, and it is important to observe the terms in which St. Paul speaks of the former of these effects, viz. deliverance from the curse of the law. He says, by their sins they had deserved death; that is, by reason of their transgressions against the law. But Christ had suffered death for them.

He had become their *Asham*, and in His death they were accounted to have died. He says, Ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ. Must we suppose it a matter of indifference whether it be διὰ τοῦ σώματος, or διὰ τοῦ αἵματος, or generally διὰ τοῦ θανάτου? I think not; but considering that St. Paul is here speaking of the sacrifice of Christ as removing the curse of the law, we cannot but connect his use of the word σῶμα here with the Christian use of it in the quotation from Psalm xl. 6, in Heb. x.

Another passage of great importance (as shewing that, whatever circumstances or considerations led to the use of the word σῶμα as the representative of the *Asham*, the word adequately expresses the prominent idea of the sacrifice) is found in Gal. iv. 4, 5: "When the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem (us who were) under the law, *that we might recover our sonship*," (ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν). Now, as is well remarked by Alford, "it is Christ's *humanity* which is the point insisted on in the words *born of a woman*." That is,

Christ's *human body* (meaning by this His whole humanity ; that wherewith He came to do the will of God) is the means whereby those who are under the law are redeemed from its curse, and restored to that state of sonship which they have forfeited by their disobedience to the law. Sonship is said to be the privilege of *faith* (see just above, Gal. iii. 26, compared with John i. 12). But the law is not of *faith*. Not that the Israelites would have forfeited their sonship if they could have rendered full obedience to the law. The promise remained the same to them under the law as before, only with the superimposed condition of *works*. The required obedience, however, was an impossibility ; and therefore the privilege of sonship was lost under the law, and is here spoken of as a thing to be *recovered* by those whom Christ redeems from the curse of the law. It will be seen that St. Paul, as a Jew, includes himself amongst those who have *received back* the privilege of sonship, using the *first* person (ἀπολάβωμεν). Immediately, however, he turns to the *second* person (ἐστε υἱοί) when addressing those who, never having been shut up under the law, received this sonship for the first time.

Alford denies that ἀπολάβωμεν here has the meaning of *recovering* ; his only reason, apparently, being this :—“ that there is no allusion to the innocence which we lost in Adam, nor was redemption by Christ in any sense a *recovery* of the state before the fall, but a far more glorious thing, the bestowal of an adoption which Adam never had.” But even if this were true, it has nothing to do with the question of the meaning of ἀπολάβωμεν. St. Paul is speaking of a recovery, not perhaps of the state before the fall, but of the dispensation of grace which had been established more than four hundred years before the imposition of the law. He has been saying that in Christ there is neither Jew nor Gentile, but that all in Him are one. For the Gentiles Christ had purchased the sonship, and had thus fulfilled the promise made to Abraham, viz, that in his seed *all nations* of the earth should be blessed. For the Jews, also, it had been purchased by the same means ; but it was theirs (Exod. iv. 22 : Rom. ix. 4, ὧν ἡ νιοθεσία) long before the Gentiles had been called to it. It was theirs on the condition of faith, before the law. Afterwards, it might still have been theirs, on condition of obedience ; *but then it was lost.*

To them, therefore, sonship was *restored* by Christ, whilst upon the Gentiles it was then first bestowed.

One point of great importance remains to be considered. I have treated of the sacrifice of Christ so far *generally*, as for all the world, as the antitype of the sin-offering, but also *especially* for the Jews as the trespass-offering. Yet it must not be thought that the sacrifice of Christ as the *Asham*, that is, as delivering from the curse of the law, had no reference whatever to the Gentiles. For (apart from the consideration that the Gentiles could hardly plead that their ἀμαρτία was not ἀνομία) it must be remembered, that until Christ had fulfilled the superimposed condition of obedience, the blessings which were promised to Abraham and his seed, and then to all nations of the earth, on the condition of faith,—these blessings, I say, could no more be *bestowed* on the Gentiles than they could be *restored* to the Jews. Thus, although the law was directly imposed only on the Jews, yet its effect is no more to be restricted to them than are the promises made to Abraham to be restricted to his seed. And therefore the chang-

ing of the conditions of the covenant from faith to works, (or rather perhaps I ought to say, the addition of *works*, as a condition, to the previous condition of *faith*), must have affected *all* to whom the promises were made; the Jews immediately: the Gentiles more remotely. Therefore, also, the fulfilment of the superimposed condition, and thereby the restoration of the original condition, must have affected *all*, both Jews and Gentiles. Accordingly, St. Paul (Gal. iii. 13, 14) thus extends the effect of the sacrifice of Christ as the Asham (delivering from the curse of the law) to the Gentiles also. He says:—Christ hath delivered us from the curse of the law . . . *that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we* (both Jews and Gentiles) *might receive the promise of the Spirit through faith."*

It is in this way that we must understand the passage in Ephes. ii. 12—17 (compared with Col. i. 20—22,) wherein the effects of the sacrifice of Christ are expressed in terms precisely according with the views I have endeavoured to expound. St. Paul is speaking of the manner in which both Jews and Gentiles

were admitted, on the same terms, into the Christian covenant. The Gentiles were "brought near" by the blood of Christ. But they could not have been thus brought near until the barrier of the law, which stood between them and the Jews, and between both and God, had been done away by the same sacrifice of Christ. But this sacrifice, looked at from this point, as taking away the curse of the law, is the sacrifice of the *Asham*. Accordingly we find, that whereas the propitiation for the whole world, by which the Gentiles were brought near, was effected by the *blood* of Christ, this removal of the barrier of the law is said to have been effected in the *flesh* or *body* of Christ. And again, since this was the only thing wanting to complete the reconciliation of Jews with Gentiles, and of both with God, it is said that this reconciliation was effected in the *body* of Christ.

The consistency of the typology in these two passages precludes the idea of its being either accidental or fanciful; whilst its perfect agreement with the principles which I have laid down is worthy of observation. For, in the first place, we see that what is here spoken of as the



*peace-making* efficacy of the sacrifice of Christ is extended equally to Jews and Gentiles. Thus in Ephes. ii. 14, "This same is *our* peace," that is, the peace of both Jews and Gentiles. And in verse 17, this peace is proclaimed equally to both. This, then, is the efficacy of Christ's death considered as fulfilling the promise made to Abraham and to his seed, and to all the nations of the earth. It is the efficacy of the sacrifice offered once for all for the sins of the whole world. Now this, according to my view, is the sacrifice of Christ as the antitype of the sin-offering. Consequently, from this point of view, the *blood of Christ* is the most prominent feature :—as affecting the Gentiles, Ephes. ii. 13 :—as affecting both Jews and Gentiles, Col. i. 20.

On the other hand, the *reconciliation* is effected by removing the *μεσότοιχον τοῦ φραγμοῦ*, which is expressly defined as *ὁ νόμος τῶν ἐντολῶν ἐν δόγμασι*. What can be more expressive of the Levitical law? Accordingly, this reconciliation, resulting from the removal of the law (consequent upon its fulfilment by Christ), is effected *ἐν τῇ σαρκὶ αὐτοῦ* (Eph. ii.



15):—ἐν ἐνὶ σώματι (Eph. ii. 16):—ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου (Col. i. 22). This, then, is the efficacy of the sacrifice of Christ considered as the *Asham*. And it is particularly to be observed, that (in accordance with what we have already ascertained, and with a generally recognized law of typology) *sanctification* is expressly connected (Col. i. 22) with the sacrifice of the *body* of Christ: the object of it being stated as—τὸ παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους, κ.τ.λ.

It thus appears that, although the Jews only were directly subjected to the law, yet the fulfilment and consequent removal of the conditions of the law would, and must necessarily, affect the Gentiles also. Therefore the *reconciliation* mentioned in the passages above compared is a thing affecting Jews and Gentiles equally, although it resulted from the removal of a barrier which *per se* belonged peculiarly to the Jews.

I must again remind my readers of that which Alford so carefully points out:—that this reconciliation is a complex idea, implying the

reconciliation not merely of Jews to Gentiles, but of both together to God.\*

As another illustration of that which I am here endeavouring to shew, viz. that the word *σῶμα*, as used in the Septuagint version of

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\* Alford takes the expression *ἐν ἐνὶ σώματι* (Eph. ii. 16) to refer, not to the *offering* of Christ's body, but to His body the Church; and he renders *ἐν αὐτῷ*, in the same verse, "*on it*," sc. the cross. But (apart from the conclusive argument, as it appears to me, to be derived from the parallel passage in Col. i. 22) since St. Paul in the verse immediately preceding has used the expression *τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ καταργήσας*, and then here says *ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ*, we can hardly help referring this *αὐτῷ* to the *σῶμα* which precedes, and then, of course, the *σῶμα* to the *offering* of Christ's body. The expression, "in one body," might seem to point to the one Church which St. Paul evidently had in his mind, as comprehending both Jews and Gentiles. But I would understand the word "*one*," here as equivalent, and corresponding, to the emphatic *αὐτός* in verse 14. "*This same is our peace*,"—the peace of both of us: "*This one and the same body*," offered on the cross (effecting the removal of the barrier of the law), is the means of reconciling both (not merely to one another, but) to God. So Wolfius (*Curæ Phil.*) on these words says;—"Potius proprium Christi corpus innuunt, quod unum vocatur respectu duarum gentium quæ per unum corpus Christi cum Deo sint conciliatæ."

Psalm xl. 6, and adopted by St. Paul in Heb. x. 5, is not an inappropriate word to represent the Hebrew *Asham*,—I adduce the passage in 1 Peter, ii. 22—25. This passage is manifestly taken from Is. liii., where we find the sacrifice of Christ prophesied of in its character as, and under the express name of, the *Asham*:—See Prolegomena, § 16. Accordingly, we here find St. Peter saying, in reference to the sacrifice of Christ so considered,—“Who His own self bare our sins in *His own body* on the tree.” And it is still further to be observed, that he immediately proceeds to represent our *sanctification* as the object of this offering of Christ’s body,—“that we being dead to sins should live unto righteousness.”

To the above I append a reference to Rom. v. 9, as distinctly expressing the two objects of Christ’s death, viz. our justification, and our deliverance from the dominion of sin and the curse of the law; the former, moreover, being expressly connected with the shedding of the *blood* of Christ. St. Paul’s words are,—“Being now justified by His blood, we shall be saved

from the wrath (of the law) through Him.”\*

It is proper that I should add a few words with regard to an expression in Heb. x. 29, which appears inconsistent with what I have said above. The expression is, “He hath counted *the blood of the covenant wherewith he was sanctified* an unholy thing (κοινόν).” Now the words ἐν ᾧ ἡγιασθη are omitted in Codex A. But, if they be retained, it appears to me plain that there is here only an antithesis between the ἅγιον and the κοινόν. The ἅγιον therefore has here merely its *first* signification, concerning which I cannot do better than quote the words of Archbishop Trench.† He says:—“The fundamental idea of ἅγιος is separation, and, so to speak, consecration and devotion to the ser-

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\* I think the words σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς refer to deliverance from the curse of the law, because so very shortly before, viz. in the 15th verse of the preceding chapter, St. Paul says, ὁ γὰρ νόμος ὀργὴν κατεργάζεται: and because in the 18th verse of the first chapter, where he can be speaking of nothing else than the revealed law of God, he uses the same word:—ἀποκαλύπτεται ὀργὴ Θεοῦ ἀπ' οὐρανοῦ.

† *Synonyms of New Testament*. Second Series. p. 168.

vice of Deity ; it ever lying in the word, as in the Latin ‘ sacer,’ that this consecration may be as *ἀνάθημα* or *ἀνάθεμα*. But the thought lies very near, that what is set apart from the world and to God, should separate itself from the world’s defilements, and should share in God’s purity ; and in this way ἅγιος speedily acquires a moral significance.”

There can now, I think, be no doubt with regard to these two propositions, viz.,

(a). That in Ps. xl. 7, where we now read אָשָׁם, we are not left to *conjecture* another reading, but are compelled, if not to read, at least to understand, the word אָשָׁם.

(b). That the *σῶμα* of the LXX., if not a translation, is a most appropriate representation of the Hebrew *Asham* ; and that the word is frequently used, by those who had only just passed from Judaism to Christianity, in order to denote the sacrifice of Christ in its character as an *Asham*.

I now understand this passage in Ps. xl., in much the same sense as Isaiah liii. 10. *There* the pleasure—עֲפָרָה—of the Lord is ac-

complished when the Messiah appears as the *Asham*, Here the *Asham* is provided, and therewith the Psalmist, speaking in the person of the Messiah, appears to accomplish the same divine pleasure.

Upon the passage in Isaiah, see Prolegomena, § 16. Upon its connection with Ps. xl. 7, 8, I adduce the following extract from Bishop Pearson's Exposition of the Creed, Art iv.

“In the condition of *making His soul an offering for sin*, we see propounded whatever He suffered. In the acceptation, *Lo, I come to do Thy will*, we see undertaken whatsoever was propounded.”

It is therefore certain that Bishop Pearson, the weight of whose theological authority is indisputable, referred the prophecy in this place of the fortieth Psalm to the sacrifice of Christ as the *Asham*.

v. 8. The expression מִגְּלוֹת־כָּפָר denotes a *volume*, of any sort whatsoever, as for example in Jer. xxxvi, and not, as is commonly asserted, the Book of the Law, κατ' ἐξοχήν.

We are not therefore hindered, on this

ground, from referring the quotation to 1 Sam. xiii. 14.

It is to be admitted that the writings which now stand in Samuel's name are, in all probability, a compilation of later date than even the close of David's life. But it is equally certain that the compiler found ready to his hands a considerable number of pre-existing records. The books are singularly rich in songs, proverbs, speeches, and historical records in a somewhat archaic form. Many of these might have been handed down by oral tradition, and it might be assumed that they were first put into writing by the compiler. But the date of these transactions is too late for such a supposition. It is certain that at this time anything that was thought worthy of record would be recorded in writing. Samuel himself is said to have written "the manner of the kingdom in a book, and laid it up before the Lord." 1 Sam. x. 25. One of David's hymns is also quoted from a written record in 2 Sam. i. It is therefore beyond all doubt that the compiler had written materials; and it will hardly be supposed that the words and deeds of Samuel were not amongst these written re-

cords, when we consider his extraordinary influence and agency, and bear in mind that from his earliest youth it was known from Dan to Beersheba that he was established to be a prophet of the Lord.

It is to be considered further that the whole of this passage (Ps. xl. 7, 8, 9), wherein formal sacrifice is subordinated to obedience to the will of God, has been regarded, by a very common and very probable opinion, as an amplification of Samuel's saying, recorded in 1 Sam. xv. 22, — *Hath the Lord as great delight (וְעֵצָה) in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.*

If this be so, it will appear the more probable that the words expressly quoted in this passage are quoted from the same document, or set of documents.

Again,—Since the evidence, external and internal, points to David as the author of this Psalm,—let the question be asked, What writings would David be likely to refer to, when he refers to writings in which his own personal



mission and functions are described? Surely, it will be answered, to those recorded deeds and words of the prophet Samuel which were almost exclusively concerned with David's mission and functions.

Now in 1 Sam. xiii. 14, it is said that God had chosen, in Saul's stead, "*a man after His own heart*," כלבבו. In quoting this place, (Acts xiii. 22,) St. Paul adds the words, "*who shall fulfil all my will*." It would thus appear, that he, too, referred the לעשות רצונוך of Ps. xl. 9, to the record in 1 Sam. xiii. 14.

The difficulty remains, that in this place of the Book of Samuel, no mention is made of *doing God's will*. Yet, since St. Paul quotes these words as from that passage, and we have good reason for believing that the Psalmist's words in the text have the same reference,—it might perhaps be assumed that some few words which David and Paul found in the original record had been omitted in the course of transmission, and lost. This supposition is unnecessary, since all that they express is conveyed in the כלבבו of 1 Sam. xiii. 14.

For this expression does not mean *a man*

*after God's own heart*, as it is usually translated; but *a man for God's purpose*. For this, which is the only admissible meaning of כלבבו, see my note on Ps. xiii. 3.

In quoting the record, the Psalmist gives the meaning, and not the actual words, whilst St. Paul gives first the actual words and then the meaning.

It is sad to think that an erroneous interpretation of Samuel's words has produced far more serious results than those which appear in the critical and exegetical aspect. How many have been scandalised by the testimony supposed to be given to the murderer and adulterer, that he was a man after God's own heart:—just the sort of man that God loved! The intense devotion of David's love towards God is on record, and is beyond all doubt. The corresponding love of God towards David may be assumed; but the solemn sanction of his character, as a whole, which has been found in these words of the prophet Samuel, has no foundation but in ignorance.

id. כתוב עלי. *It is written concerning me.*  
See the same expression in 2 Kings xxii. 13.

v. 9. לעשות רצונך. I would connect this with the כרוב עלי of the preceding verse. *It is written of me that I should execute Thy will.* For this construction see Ps. cxlix. 7, 8, 9, where we find three infinitives with ל, dependent upon this same word כרוב.

id. חפצתי. *I have delighted*, sc. to do this will of Thine. The word is such as we might expect from the mouth of God rather than of man. It is the חפץ יהוה (Isaiah liii. 10) that is fulfilled when the great *Asham* is once for all offered and accepted. It is the חפץ יהוה (1 Sam. xv. 22) that is preferred before sacrifice. The psalmist seems here first to will, as God wills, and then, as man, to perform that will. From the Christian point of view this is intelligible.

vv. 10 and 11. Only when the *Asham* is accepted can we make mention of God's *righteousness, faithfulness, salvation, &c.* See the entirely parallel passage in Ps. li. 16, 17.

God's righteousness is the ground whereon they stand who remain in covenant with Him. See note on Ps. lxix. 28, 29.

v. 14, to the end. See Ps. lxx.

v. 16. על עקב בשרם. *As a reward of their shame* is an admissible rendering only if בשר is taken to mean a *shameful action*. But I can find no warrant for this. *On account of their shame* is perhaps better.

For ישמו, at the beginning of the verse, the LXX. probably read ישור, —κομισάσθωσαν παραχρήμα αἰσχύνην αὐτῶν. So also the Vulg.,—*ferant confestim confusionem suam*. In the parallel passage in Ps. lxx. instead of παραχρήμα they give παραντίκα. They therefore take על עקב in both places to mean *immediately*, as it were *following close upon one's heels*.

For ישבו the reading of Ps. lxx. is ישבו. So also LXX.

v. 18. אדני יחשב לי. This is not merely *The Lord thinketh of me*, or *is mindful of me*. The word denotes a more active interest. Its most frequent meaning is *to plan, devise, plot*, and this in a bad sense, followed by על of the person plotted against. Here the idea of *planning or devising* must be kept up, but in a good

sense. The rendering of our Authorized Version (*The Lord thinketh upon me*) is not so good as that of the Prayer-Book,—*The Lord careth for me*. The full meaning is, *The Lord planneth and deviseth for me*.

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## PSALM XLI.

v. 7. See note on Ps. xii. 3.

v. 9. For דבר בליעל see Ps. ci. 3, and Deut. xv. 9. It is not easy to fix the meaning of יצוק. But the crudeness of the rendering proposed by Gesenius (“*a wicked thing is poured out upon him*”), is intolerable. The idea of pouring out, sc. molten metal, for the purpose of casting an image, pillar &c., seems to have grown to the idea of *setting up* (sc. a molten image &c.). And, comparing this passage with Ps. ci. 3, לא אשית לנגד עיני דבר בליעל, we may perhaps understand here that the adversary reproached the Psalmist with having *set up* an idol of iniquity—a thing of Belial—in his heart. The LXX. give here κατέθετο, a word which has the same sort of ambiguous meaning, from that of *laying down* to that of *establishing*; just as

we speak of *laying down* a principle in the sense of *setting it up*. See Ps. xlv. 3.

vv. 11, 12. In v. 9, the enemy exults, saying—Now that he is laid down he shall *rise up* no more. Here the Psalmist prays that God will *raise him up*, so that this premature exultation of the enemy may be checked.

v. 13. בתמי המכת בי. The LXX. give ἐμοῦ δὲ διὰ τὴν ἀκακίαν ἀντελάβου. But it certainly ought to be *in my integrity*, not *on account of my integrity*. The expression of *being upheld in one's integrity* may be compared with those expressions in the book of Job (e.g. ii. 3, 9) in which Job is said to hold fast his integrity. See Ps. lxiii. 9.

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## PSALM XLII.

v. 2. ערג. This word occurs only here and in Joel i. 20. Here the LXX. give ἐπιποθεῖ: there, ἀνέβλεψαν; being guided, as it appears, solely by the context.

I was at one time inclined to connect the word with the Aramaic רגג, *concupivit*. But it now appears to me that the old opinion is more probable, viz. that it is an onomatopoeic root, closely akin to קרס, and to גרה (whence גרון, *the throat*). The Syr. gives in both places געס, i.q. Heb. געס, *to low*, as an ox.

The word ערגה, which occurs in Ezek. xvii. 7, 10, and Cant. v. 13, vi. 2, is to be referred to a root ערג identical with ארג, to intertwine, or weave. The word in all these places denotes a *trellis*, upon which climbing plants, especially vines, are trained. The places referred to in Ezekiel are decisive as to this meaning.

A corresponding Arabic root means, *to bend*, and with this meaning that of inclination, or desire, might easily be connected. There is a derivative from it denoting a *ladder*,—not, as Gesenius supposes, from the idea of *ascending*,

but from that of *bending*, then weaving, or intertwining, as a lattice or a ladder. In most words of *weaving*, the primary idea is that of *bending*. Thus ערב, which is identical with ארב, as ערג with ארג, denotes *declination*, sc. of the sun towards the horizon, and also *inter-mixture*, as if *intertwining*. It would not therefore be difficult to refer both the verb ערג, *to be bent* upon a thing, and ערובה, *a trellis*, to the one idea and the one root. On the whole, however, it seems more likely that the former is an onomatopoetic root that is only accidentally identical with that from which ערובה is derived.

v. 5. *These things let me call to mind, and pour out my soul (in weeping) within me,—how I went &c.*

There are many examples that might be adduced of this use of the word עבר. Otherwise, since the Psalmist writes from beyond Jordan, it might be supposed that the word expresses an imaginary and wishful *passing over* the river, in order to participate in the sacred festivities. In this case, we might consider כי as introducing an apodosis of that whereof the protasis would



be given in the two conditional verbs. For which usage, see Job. vi. 2 ; viii. 6 ; xxxvii. 20 ; Gen. xxxi. 42 ; xliii. 10 ; Ex. xxii. 22 ; Num. xxii. 23 ; Isaiah vii. 9.

id. בַּסֶּךְ אֲדִירִים. LXX. ἐν τόπῳ σκαηνῆς θαυμαστῆς. It is to be noted that they render אֲדִיר by θαυμαστός in Ps. viii. 1, xcii. 6, and הָדָר by θαυμάζω in Lev. xix. 15. Moreover, that in Ps. xvi. 3, where we read אֲדִירִי they give ἐθαυμάστωσεν, and θαυμαστῶς for אֲדִיר in Ps. lxxvi. 5. It seems certain that in this place they read אֲדִירִים בַּסֶּךְ or אֲדִירִים or perhaps the equivalent הָדָרִים. Now the word סֶךְ, with the received punctuation and rendering (viz. of a crowd of people) occurs nowhere else. Whereas סֶךְ, i. q. סֹכָה, occurs in Ps. xxvii. 5, and lxxvi. 3, with the meaning of a tent or booth, specially a booth made of branches of trees like the covert of a wild beast, Ps. x. 9, Jer. xxv. 38. It is not improbable, therefore, that the LXX. understood the Psalmist here to make special mention of the feast of tabernacles, חַג הַסֻּכּוֹת. The word חֻגֹּב, at the end of the verse, favours this conjecture ; since חֻג is used with almost exclusive reference to the feast of tabernacles ; and, in

the Talmud, according to Gesenius, it is used of this feast *κατ' ἐξοχήν*.

Taking now the reading of the LXX. to be *בכך אדרים* or *הדרים*, we find this expression also remarkably appropriate to the feast of tabernacles, since, in the words of the institution of this feast, Lev. xxiii. 40, the Israelites are commanded to take the boughs of “goodly trees,” *עץ הדור*, for the construction of their booths. We may thus conjecture that the LXX. had a reading *בכך אדרים* or *הדרים*, and that the meaning of these words was, “*in the booth of goodly boughs.*”

The usually received account of *אדרם* is, that it is Hithpa. of *דדה* a supposed root, with the supposed meaning of *going slowly*:—the suffix *ם* standing for *להם*. In Isaiah xxxviii. 15, we find *אדרה*, where the reading of the LXX. must have been something very different. Vulg. *Recogitabo tibi*—E.V. “I will go softly.” Gesenius connects his supposed root *דדה* with the Talmudic Pi. form *דדה*, *to lead slowly, as a little child*. But this is probably to be referred to *דד* (i.q. *שד*) *a breast, pap*, by the easy and usual transition from the idea of *suckling* to that of *nursing* and *tending*.

Instead of the literal rendering, *in the booth of goodly boughs*,—since these words have a conventional use, we may take the preposition ב as indicating *time* rather than *place*; so that the meaning will be, *on the occasion of the feast of booths*, which was the most important of all festive occasions. This seems necessary in order to connect the words בכך אדירים with אעבר, which is certainly a verb of motion. I therefore give the whole verse thus:—

*These things let me call to mind, and pour out my soul within me,—how at the joyous feast of booths I passed along unto the house of God, with shouting and singing,—a holiday troop.*

id. For פני the LXX. read פני as in v. 12 of this Psalm and v. 5 of the next.

v. 7. *The land of Jordan.* This, says Dr. Perowne, is the special designation of the country East of the Jordan. The same assumption is made by Delitzsch. It may be so, but I can find no authority for the statement. This meaning, however, seems to be intended here, from the mention of Hermon.

id. הר מצער, *the hill of refuge.* The city

in which Lot took refuge was called, from its suitability as a refuge, צַעַר. From a comparison of this passage with Gen. xix. 20, I judge that the idea of *littleness* is to be excluded from both; and that the word in each case denotes a mountain fastness, from a root equivalent to סָגַר. See the use of מִסְגָּרוֹת in Ps. xviii. 46; and observe that *Zoar* is called *Segor* by the LXX.

It is possible that the idea of *littleness* may be derived from that of *closeness*, *straitness*, *narrowness*.

I suppose that Lot preferred taking refuge in *Zoar* to fleeing to the mountain, because it was an enclosed and sheltered spot, and that he alleges this as a reason for his preference:—“Behold now this city is near to flee unto, and it is a *secluded place*: let me escape thither,—is it not a *secluded place*?”—i.e. will it not answer my purpose as well as to flee to the mountain? For the rest, we do not find that *Zoar* was spared because it was a little place, but because it was a convenient refuge for Lot. The site of the ancient *Zoar*, as conjectured by Dr. Robinson, agrees with the character of the place, as

expressed by its original name, בלע, a *gorge*. The mention of it in Gen. xiii. 10, and Deut. xxxiv. 3, seems to fix it as the limit of the plain, and therefore as itself occupying higher ground. Moreover it is spoken of as a place of refuge in Isaiah xv. 5 (*His fugitives flee unto Zoar*), and both here and in Jer. xlvi. 34, in connection with *Horonaim*, the place of caves. I conclude, that Zoar was a place naturally secluded, that this peculiarity is indicated by its name, and by the term מצער applied to it by Lot; and that some such naturally secluded place is indicated by the same term in this Psalm.

9. יצירה. See Ps. xlv. 5.

### PSALM XLIII.

This Psalm seems to be a continuation of the preceding one. We may therefore consider the writer as still in exile amongst the heathen, and there bemoaning his isolation from God's people.

v. 1. Since חסיד is the term peculiarly appropriated to the saints of God, that is to those who stand in covenant-relationship with Him,—

the expression לא־חֶסֶד must be taken to mean the reverse. It denotes a people, not necessarily *cruel*, nor yet necessarily *ungodly*,—but rather *alien* from God,—having neither part nor lot in His covenant,—that is, *heathen*. See Prolegomena, § 20.

v. 3. In contrast with the לא־חֶסֶד of v. 1, the Psalmist here claims for himself the privilege of a חֶסֶד, in asking God to send to him His Light and His Truth :—perhaps having in mind the words of Moses' blessing in Deut. xxxiii. 8,

תָּמִיד וְאֹרֶךְ יָמַיךָ חֶסֶד

*Thy Light and Thy Truth be to Thy saint.*

## PSALM XLIV.

v. 3. *Thou didst dispossess the heathen and plant them in*, sc. the chosen people, as is clear from the comparison of Ps. lxxx. 9. Gesenius gives the same reference to the corresponding verb in the second member of the verse, viz. וַתְּשַׁלַּח. So too Delitzsch and Dr. Perowne.

It is true that this word is used of the favoured vine in Ps. lxxx. 12; but with this difference, that whereas there it is the vine that

sends out its own branches, here it is God that sends out. I therefore understand this place to mean that *God afflicted the heathen and cast them out*. So the LXX. and Vulg.

v. 5. צוה. See Ps. xlii. 9, and lxxi. 3.

v. 23. עליו. See lxix. 8.

### PSALM XLV.

The immediate subject of this Psalm was undoubtedly the marriage of some king of the house of David. The personality of the individual king is however merged in the grand scope of the Davidic destiny. This being unmistakably ascertained, it follows that the main reference of the Psalm is to Him in whom the destinies of David's line should culminate, and the hopes of Israel find their fulfilment.

The occasion of the marriage of any one member of this royal line is a fitting occasion for the recollection and re-enforcing of the promises made concerning the seed of David.

So impossible is it to avoid the Messianic interpretation of this Psalm, that the Targumist points the address of v. 3,—*Thou art fairer*

*than the sons of men, &c.,—by interpolating the words, O King Messiah.*

The prophetic assertions here found are, therefore, in close correspondence with those that were made with respect to David personally. Thus, comparing this Psalm with Ps. lxxxix., we find here the hero spoken of

(a) as anointed with God's holy oil, v. 8.

(b) as thereby distinguished from his fellows, v. 8.

(c) as a mighty champion,—גבור, v. 4.

In Ps. lxxxix. we find David

(a) as anointed with God's holy oil, v. 21.

(b) as thereby chosen from amongst the people, v. 20.

(c) as a mighty champion, גבור, v. 20.

With regard to (c) let it be noted that אל גבור is one of the titles of the Messiah in Isaiah ix. 6.

That the house of David was all along regarded as the vehicle of God's purposes, may be inferred from many passages of Holy Scripture. As directly bearing upon this Psalm, and as throwing light especially upon v. 7, wherein the Messiah is addressed as God,—let me call atten-



tion to Zechariah xii. 8,—*The house of David shall be as God,—as the Angel of the Lord before them.*

v. 3. על כן &c. *According as God hath blessed thee.* The meaning is, that the beauty and grace here spoken of were *indications* of God's blessing. For this use of the expression see Num. xxi. 14 and 27.

v. 4. הודך והדרך. See the same combination in Ps. xxi. 6, and xcvi. 6.

v. 5. והדרך. This word, which, as it is pointed, is a repetition of the last word of the preceding verse, and which Olshausen, Hupfeld, and Delitzsch, would omit as a *needless* repetition, was read by the LXX. as the imperative Hiph. of the verb דרך, with the meaning *to tread*, sc. the bow,—that is, *to shoot*. They render it by ἐντεινον. Retaining their reading, apart from their rendering, it can hardly be doubtful that הדרך צלח is a poetical inversion of the usual expression הצליח דרך,—*Prosper Thy way*.

The LXX. render רכב by βασιλευε. It is

not necessary to suppose that their reading was different from ours. The ideas of *subduing*, *triumphing*, hence *reigning*, are so usually associated with that of *riding*, that no difficulty can here be suggested. It is, however, not unlikely that since the primary idea of רכב seems to have been that of *binding* (i.q. רכב),—a rider being a *horse-binder*, ἵπποδέτης—this primary idea of *binding*, *subduing*, *ruling*, may have been continued side by side with the secondary idea of *riding*.

וענוה צדק. The LXX. either read or understood the copulative ו before צדק, and I see no other way of interpreting this passage; unless we divide the words thus, viz. וענוה חצדק. *And see justice done to the meek.* Comp. Ps. lxxxii. 3, עני—הצדיקו.

For ורורה I propose to read ורורה, Hiph. of ירה, *to shoot.* *And so shall Thy right hand shoot forth.*

The meaning usually assigned to this passage, viz, *Thy right hand shall teach Thee terrible things*, is insufferably meaningless.

The whole verse I render thus:—

*Prosper Thou in Thy way: Triumph in the*

*cause of truth : See justice done to the poor.  
And so shall Thy right hand shoot forth terrors.*

Or the last words may mean, *terribly shoot forth*, sc. the arrows mentioned in the next verse. In this case נוראות will be used adverbially, as in Ps. lxxv. 6 and cxxxix. 14. Comp. also the use of נפלאות.

v. 6. The Lxx., after שְׁנוּנִים, read the word גבור, as in v. 4 ; thus also assimilating the passage to Ps. cxx. 4.

This is a clue worth tracking ; viz. that just at the place where we find an awkward gap, the Lxx. found something which they took for גבור.

If a word is here missing in the Hebrew text, we might supply, not גבור, but the Hiphil verb ידברו, *they shall subdue*. Upon this supposition,—just as we find in Ps. xviii. 48, ידבר עמים תחת, and in Ps. xlvii. 4. ידבר עמים, תחתינו,—so here we should thus find

ידברו עמים תחתך.

The rendering of the verse into English would be this :—*Thine arrows are sharpened ; they shall subdue the people unto thee : they shall fall into the heart of the King's enemies.*

We should thus get one subject (sc. the arrows) for the whole verse, and so avoid the apparent awkwardness of having to make one subject serve for the beginning and the end of the verse, while another occupies the middle.

Not that this expedient is absolutely necessary ; since, as the text stands, we may class it with those cases of dislocated construction of which I have treated in my note on Ps. lxxviii. 24.

v. 7. Since the word *Elohim* is elsewhere undoubtedly applied to men of high rank, as kings, judges, &c , there is no special difficulty in the use of the word here. See, however, my introductory note.

v. 8. שמן ששון. See Isaiah lxi. 3.

v. 9. The spices here named are so nearly identical with the ingredients of the *anointing oil* mentioned in Exod. xxx. 23, 24, that one feels compelled to carry on the idea of anointing from the preceding verse. *All thy garments (are anointed with) myrrh, &c.* In Lev. viii. 30, the anointing of the priest's garments is very especially commanded.

id. היכלי שן. I should understand this and

other places where *ivory-houses* are mentioned, as store-houses of ivory. Such treasure-houses might probably contain other foreign productions, such as the spices here named, and yet keep the more limited designation of ivory houses. It is possible however that oil-houses or spice-houses may be here expressly mentioned, according to my suggestion in the next note.

id. מני שמחוד. Of the accounts that have been given of the word מני, I object to that which makes it stand for מנים, with the meaning of some kind of music, that it is not music that makes the king glad, but the spices named in this verse as the ingredients of the *oil of gladness* mentioned in the preceding verse.

Since the LXX. render it by ἐξ ὠν, it seems to me not improbable that מני may here stand for the Aramaic מן-די. This Psalm having, in many respects, an Aramaic colouring.

There is, however, another conjecture, to which I have alluded above, viz. that

שן מני שמחוד stands for  
שמן ישמחוד

The rendering, upon this supposition, will

be,—*Out of the store-houses of perfuming oil do they make thee glad.*

That which *makes glad* in this verse, will thus appear to be the *oil of gladness* mentioned in the preceding verse.

The derivation of *היכל*, from *יכל* i.q. *כול*, to contain, would favour this meaning of the word as here used. To this origin of the word Solomon seems to refer in his prayer at the dedication of the temple; as if the temple were considered as *containing* the Deity in some sense. *Behold*, he says, *the heaven of heavens cannot contain Thee*, *לֹא יכלולך*,—*how much less this house that I have built.*

The LXX. use here, for *היכל*, and elsewhere for *ארמון*, the word *βάρις*:—a word which is properly applied to boats of merchandize navigating the Nile. See Herodot. Egypt. ii. 96. It would seem, therefore, that, wherever the LXX. used this word, they intended to denote a *store-house* rather than a *palace*. The idea of a *fortress* might be included, since treasure-houses would usually be fortresses as well.

v. 10. The meaning may perhaps be:—*While kings' daughters are as thy precious ones;*

as the most precious of all, as the gold of Ophir, stands the queen at thy right hand. For this meaning of כ see Gesenius.

v. 13. *The daughter of Tyre.* One might suppose that *Sidon* is here meant; since, upon coins, Tyre is designated *mother of the Sidonians*. On the other hand, in Isaiah xxiii. 12, the epithet *daughter of Sidon* seems to be applied to Tyre.

It is perhaps the safest to take the expression *daughter of Tyre* to mean female representatives of Tyre amongst the bride-maidens, who bring bridal gifts. They might thus be specially mentioned as representing the *rich ones of the nations*. This understanding would serve to ease the harshness of the construction in this verse:—*The daughters of Tyre:—yea the rich ones of the nations,—appease thee with gifts.*

v. 14. כַּנִּימָה. This seems to refer to the bride's seclusion, within her own apartments, in contrast with her being brought forth in pomp to the king's palace.

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## PSALM XLVI.

The import of this Psalm is usually taken to be, that *notwithstanding* the convulsions of nature, and the turmoil of human life, wars and rumours of wars, &c., God's people may find a refuge in Him. To my mind it appears, rather, that it is *in and by means* of all these things that God's power is manifested in behalf of His people. See notes on verses 5, 7, and 9.

v. 3. בַּחֲמִיר הָאָרֶץ, *Though the earth be changed*, that is, thrown aside like a soiled garment. For we can hardly help connecting this place with Ps cii. 27, *As a vesture shalt Thou change them* (sc. the heavens and the earth) *and they shall be changed*.

v. 4. יַהֲמוּ יַחֲמְרוּ מִיָּמָיו. Comp. Il. ψ. 230, ὁ δ' ἔστανεν οἰδματι θύων,—spoken of the sea.

v. 5. This verse is usually translated, as in our Authorized Version, *There is a river, the streams whereof shall make glad, &c.* But if this were the meaning we might expect to find the substantive verb, or at least the definitive article before נָהָר.

Then I find it impossible to avoid the con-



viction that in the נהר of this verse the idea is sustained of the water-floods mentioned in the foregoing verse. The sentiment is somewhat of this sort, — *These calamitous water-floods, what are they to God's people? Why, they are a flood, the streams whereof make glad the city of God!*

This was the meaning assumed by the LXX., the Syriac, and the Latin Vulgate. It is well expressed in our Prayer Book Version, — *The rivers of the flood thereof*, sc. of the raging waters mentioned in the preceding verse.

It is of some practical importance to distinguish between these two interpretations. It is something to be able to regard God as a refuge from the ills of life. But it is something more to know that God, who can cause the wrath of man to praise Him, can make all things to work together for good to them that put their trust in Him. It is something to know that our God is a Power for good against all the powers of evil. But it is far better to know that the powers of evil are themselves subservient to the purposes of His all-comprehensive rule.

v. 7. Delitzsch says that “the preterites

in this verse are hypothetical :—if peoples and kingdoms rage and totter, then all that God has to do is to rumble with His almighty voice.” But he surely overlooks the fact that the utterance of God’s voice is expressed by a preterite in no way distinguished or separated from the preceding preterites. The inference from this will certainly be that the uttering of God’s voice is co-operative with the turmoils of peoples and kingdoms. God is working in and by means of all these troubles, and bringing the welfare of His people out of them.

With regard to the fourth verb in this verse, which is not a preterite,—it seems to include in its meaning all that is intended by the commotion of the peoples and the tottering of kingdoms. Its diverse form suggests some such sentiment as this :—*The peoples are moved : Kingdoms are shaken : God has uttered His voice, and so the earth is dissolved.*

v. 9. For יְהוָה there is an old reading of אֱלֹהִים. The reading of the text is more suitable to the requirements of the passage. It is not as God only, but specially as Jehovah, that He is

here described as manifesting His over-ruling power.

id. The word שְׁמֹרֶת denotes silence as resulting from devastation. The din of international conflict ceases when the great God of battles arises. For the complete amplification of this sentiment see Ps. lxxvi. There God breaks the arrows of the mighty, the shield, the sword, and the battle. At His rebuke the chariot and horse are fallen. When He arises to judgment the earth trembles and is still. The furious passions of man are not only subdued, but turned to His Glory.

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PSALM XLVII.

v. 5. *He chooseth us for His inheritance.*

So the LXX. and the Syriac, reading נַחֲלָתוֹ in the place of נַחֲלָתֵנוּ. Adopting this reading, it seems likely that the words יִבְחַר לָנוּ אֶת נַחֲלָתוֹ stand, by a not unusual transposition, for יִבְחַר אֶתֵּנוּ לְנַחֲלָתוֹ. Or else, more regularly, for בָּנוּ we ought perhaps to read לָנוּ.

The reading נַחֲלָתֵנוּ was probably suggested by, and adopted in consequence of, the mis-

understanding of לבנו. To one who read יבחר לנו, and took this to mean *He chooseth for us*, it would appear necessary to read “*our inheritance*,” instead of “*His inheritance*.”

Yet, from the general tenor and express statements of the Hebrew Scriptures, nothing can be more certain than that the thing which God chose was *Israel for His inheritance*, rather than *an inheritance for Israel*. See amongst many places to the same effect, Deut. iv. 20; xxxii. 9; 1 Sam. x. 1; xxvi. 19; 1 Kings viii. 51, 53; Ps. xxviii. 9; xxxiii. 12,—העם בחר לנחלה לו; lxviii. 9; lxxviii. 62, 71; lxxix. 1; xciv. 5, 14; cvi. 40; Isaiah xix. 25; xlvii. 6; lxiii. 17; Jer. ii. 7; Joel ii. 17; iii. 2.

It is true that, on the other hand, many places might be adduced to show that God's gift to Israel is spoken of as Israel's inheritance, נחלה. But in this place, the use of the word בחר would alone indicate that the inheritance is something that God chooses for Himself, rather than a gift to others. And, if this could be doubted, then we have the express assertion, in this verse, that the thing which God chose was

something *of Jacob's*,—גִּבּוֹן יַעֲקֹב,—rather than something *for Jacob*.

That the expression גִּבּוֹן יַעֲקֹב denotes something *of Jacob's*, rather than any excellency derived from God's favour, appears from Amos vi. 8, where God is represented as saying, "I abhor *the excellency of Jacob*." The same expression occurs in Amos viii. 7, and Nahum ii. 3.

v. 6. *God has gone up, &c.* I cannot understand this, as it is usually understood, of God's ascending into heaven after having descended to earth for the manifestation of some deliverance for His people. For it will thus seem as if God was escorted back again to heaven with the shoutings of men and the blowing of their trumpets. No such unworthy description is ever found in the Hebrew writings. When God appears and moves, He is attended always by a glory of His own, a glory that to men is too suggestive of awe to permit even the thought of their promoting it with shouting and trumpeting.

The word is rather to be understood of God's exaltation upon that throne from which

He over-rules and judges the whole world. This idea of exaltation, as distinguished from that of ascending, is conveyed by the Niphal form of the same verb in the last verse of this Psalm. It will often be found that when God is represented as interposing His direct agency in the affairs of men, He is spoken of as ascending, or sitting upon, His throne of judgment. See notes on Ps. vii. 7 ; and x. 5.

The shouting and trumpeting must thus be regarded as proceeding from an angelic escort. I think that St. Paul certainly had this passage in his mind, when, foretelling Christ's *descending* to judgment, he says, (1 Thes. iv. 16),—*The Lord Himself shall descend from heaven with a shout : with the voice of an archangel, and with the trump of God.* It is worthy of observation how careful he is to tell us that the shout is an angelic voice, and that it is not man's trumpeting that is heard.

It will perhaps be said that, if the Apostle used this passage to enforce his description of Christ's *descending* to judgment, it is likely enough that he took the original word to denote *ascension*. I think so too ;—but it does not fol-

low that the proper meaning of the original word, or even St. Paul's conception of that meaning, had any reference to the ascension from earth to heaven.

v. 10. *The princes of the peoples are gathered together (to be) a people of the God of Abraham.* So Dr. Perowne very well renders the verse as it stands.

There is something, however, to be said in favour of the old reading of עַם (*with*) instead of עַם (*people*). The contrast between this Psalm and Ps. ii. is remarkable. And as there we find the peoples with their princes &c. combining *against the Lord*, here we find them gathered together *with* God and with God's people.

They are glad to assemble themselves unto God, in order that they may be under the *ægis* of His protection. For—

v. 11. *The shields of all the earth are upon God.* That is,—He is the Shield-bearer for the protection of all nations. See Ps. vii. 11, *My shield is upon God.*

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## PSALM XLVIII.

v. 3. יפה נוף. The primary idea of נוף is that of *height* or *elevation*. All the other meanings attributed to this root, as of *sprinkling*, *waving*, *shaking* &c., are derived from that of *elevating*, sc. the hand, for any of these purposes.

From the idea of *height* comes that of *excellence*. Thus נפת צופים is the prime excellence of the honey,—that which drops spontaneously from the combs. And thus יפה נוף may mean *beautiful even to excellence*, i.e. *exceedingly beautiful*. This will be equivalent to the usual epithet of Zion, viz. מכלל יפי, *perfection of beauty*. And so will this passage be brought into parallelism with Lam. ii. 15. There we read, as a common epithet of Zion, *The perfection of beauty : the joy of the whole earth*. Here it is said of Zion, that she is *the excellence of beauty : the joy of the whole earth*.

ירכתי צפון. See the same expression in Isaiah xiv. 13. Supposing ירכה to mean an *extremity*, which may be considered either vertically or horizontally, some have proposed to render these words, *Northern heights*. And indeed in one place, (1 Kings vi. 16) ἄκρον is the



Septuagint rendering of this word. Nevertheless, the meaning of *summit* is excluded by the marked peculiarity of the primary meaning of this word.

It might perhaps be thought that in considering the *sides* and the *ends* of a body, the same idea, viz. that of *bounding* or *limiting*, would be present to the mind. To the geometrical mind it is so ; but this is a generalization which is not produced spontaneously. In considering the long sides, the proximate idea is that of extension without limit. In considering the ends, the proximate idea is just that which we express by our word *end*. It is *termination*.

Now the idea of continuous length is conveyed by ירך from its obvious connection with ארך.

It would seem, therefore, that the word cannot be taken to mean an *extremity* in the sense of a *summit*.

The word ירכחים has frequently the meaning of *inner recesses*, as of a fortress, a mountain, &c., the idea of *length* being still discernible, since inaccessible places are regarded as

remote. For this meaning of the word, see the numerous references in Gesenius *sub v.*

We are thus led to adopt the original, rather than the conventional, meaning of צפון. The word must here mean a *secret place*, and has no reference whatever to the *north*. Here is no difficulty, since the word is used even more frequently with the original than with the conventional meaning. It is, however, worth while to refer to some of those places in which the word is so used. In Ps. xxvii. 5, *In the time of trouble He shall hide me in His dwelling : in the secret place of His dwelling shall He hide me.* In Ps. xxxi. 21, *Thou shalt keep them secretly in Thy tabernacle.* Add to these, that, in Ezekiel vii. 22, the Sanctuary of God is expressly mentioned as His secret place, צפוני.

I have, therefore, little hesitation in taking צפון ירכתי to mean *the recesses of the Sanctuary*.

The thought is continued into the next verse :—*God is well known in her palaces as a sure refuge.*

v. 5. *For lo, the kings were assembled, they passed along together.*

It is not necessary to understand עבר as meaning *to pass away*. See note on Ps. xlii. 5. And this meaning seems almost forbidden in this place by the word יחדו, *together*. The kings met in concert, and passed along in concert. The word *together* is inconsistent with the idea of discomfiture and dispersion, the mention of which is reserved for the next verse.

v. 6. The kings seem overcome by wonder and admiration rather than by terror. This admiration they are represented as expressing in v. 9.

v. 8. Since the meeting of the kings was at Jerusalem, it seems probable that the *ships of Tarshish* are mentioned here only by way of illustration. "The description," says Delitzsch, "is framed upon the remembrance of a recent event, viz. the destruction of the merchant-fleet fitted out by Jehoshaphat." And so Dr. Perowne very well gives the meaning of the verse : *(They were broken as) with the east wind which breaketh the ships of Tarshish.*

It appears that both of these writers assume a latent כ before ברוח. But such an assump-

tion can be made only upon the supposition that the Psalmist intended an idea of similitude to be associated with the words ברוּחַ,—that, in short, he intended ברוּחַ to stand for כְּבִרוּחַ. But it is well known that, upon these occasions, an ellipsis is made, not of כ, but of the preposition ב.

For these reasons it seems to me very probable that for ברוּחַ we ought to read כְּרוּחַ ; and this, perhaps, without even assuming the usual ellipsis of ב. The comparisons will thus be continued from the preceding verse, thus :—

*Trembling seized them there : anguish, like (the anguish of) a woman in travail:—*

*Like the east wind that breaks the ships of Tarshish.*

Many examples of such construction will occur to the reader.

That an east wind was regarded as destructive to shipping appears from Ezek. xxvii. 26, and Job xxvii. 21.

v. 9. *Like as we have heard, so have we seen &c.*

I would put these words into the mouth of

the foreign powers, (1) because they seem to have no meaning in the mouth of the Israelites, and (2) because they give the exact summary of what the Queen of Sheba is reported to have said, when she was overwhelmed by the sight of Solomon's grandeur. "She said to the King: It was a true report that *I heard* in mine own land. . . . Howbeit I believed not the words, until I came, and mine eyes had *seen* it." 1 Kings x. 6, 7.

The words בעיר אלהינו, must, however, be put parenthetically in the mouth of the exulting Israelite. The Kings say:—"Like as we have heard, so have we seen, in the city of the Lord of hosts." The Israelite adds, parenthetically, "this Lord of hosts of whom they speak is our God";—just as in the last verse of this Psalm it is said—*This God* (of whom such glorious things are spoken) *is our God*.

v. 10. *In the midst of Thy temple*, i.e. in the secret recesses of Thy Sanctuary, as in v. 3,—whilst the enemy was prowling without,—*we have remembered Thy covenant-goodness*.

v. 11. בשמך &c. *According to Thy reputation, so is Thy praise*. The writer of Ps.

cxxxviii. (v. 2) puts it still more strongly:—*Thou hast magnified Thy word above all Thy reputation.* The parallelism of the two places is shown by the context of the latter:—*All the Kings of the earth shall praise Thee, O Lord, for they have heard the words of Thy mouth.*” As in v. 9 of the 48th Psalm the kings acknowledge that what they saw was equal to the report that they had heard, and as in v. 11 it is said that the praise extorted from them was in accordance with that report; so in the 138th Psalm it is said that the kings of the earth praised God when they heard the words of His mouth,—meaning probably the words of His earthly representative,—and that in this way the Word of God was magnified even beyond the reputation of it.

v. 12. מִשְׁפָּטֶיךָ—The *Mishpat* is a divinely authorized *judgment*; hence, a *precedent* of divine sanction;—hence a *custom*. Here, and in other places, it means God’s accustomed manner of dealing with His people;—that is, His *faithful dealing*. See Ps. cxix. 132, *As Thou usest to do* (כַּמִּשְׁפָּט) *unto those that love Thy name*; and v. 149 of the same Psalm,

*Quicken me according as thou art wont.* In the latter place, כמשפט is found in connection with בחדוד,—just as אמת and חסד are usually found.

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PSALM XLIX.

Compare verses 2 and 5 of this Psalm with verses 1 and 2 of Ps. lxxviii. It would seem that either one of these passages is an imitation of the other, or else that both are imitations of some common original.

There is this important point of difference between the two, viz. that, in Ps. lxxviii., they who *incline the ear* are of the one part, and he who *opens his mouth in a parable* is of the other part ;—whereas, in this 49th Psalm, one and the same person is represented as inclining the ear, and opening the mouth &c. In this Psalm, therefore, one might suspect some confusion and corruption of the text, but for the consistency of this difficult 5th verse with that which precedes it,

For the antithesis between *inclining one's ear* and *expounding the riddle*, corresponds with the antithesis, in v. 4, between the *musings of*

*the heart and the utterance of the mouth.* Moreover, it is quite in accordance with poetical usage that we find here that the order of ideas in v. 5 is an inversion of the order of v. 4;—just as, in v. 3, עשיר ואביון is an inversion of the order, בני אדם . . . בני איש. For this usage, see note on Ps. xviii. 6. The primary and natural order is that of this 5th verse. Musing on the parable, the fire kindles, and at the last he speaks with his tongue. See Ps. xxxix. 4.

We cannot, therefore, regard this passage as a corrupt imitation of Ps. lxxviii. 1, 2.

v. 6. If עון is *in stat. constr.* with עקבי, the meaning seems to be, *The perversity of my footsteps entangleth me*,—that is, *I am perplexed by the intricacy, the tangled web, of my wanderings.* If not, then the meaning will be, *Iniquity doggeth my footsteps*,—the double accusative, in such a case, being far from unusual.

The question is certainly decided by a consideration of the whole scope and tenor of this Psalm.

*Why should I fear?*—In the evil days that follow an evil life,—in the tangled web of error



and of sorrow in which they find themselves involved who follow only the devices and desires of their own hearts,—there is surely something to be feared.

But, *Why should I fear, in evil times, when wickedness pursues me, and is just at my heels to overtake me and to overcome me?*—This is a question to which the Psalmist attempts to find an answer in the considerations that follow.

I therefore take this to be the meaning of the question. The direct answer is found in v. 17.

v. 8. *No man can redeem his brother, or give to God a ransom for him.*

v. 9. *For the redemption of man's soul* (sc. that which God only can effect, as in v. 16) *is a costly thing, and it ceaseth for ever* (sc. because it is for ever effectual). The idea being that it is accomplished once for all. Comp. Heb. x. 2, where it is said that the Levitical sacrifices would have *ceased* to be offered, if they had been effectual. It is observable that the word used in the Syriac version of Heb. x. 2, is גמר,—a word that, both in Hebrew and in the

Aramaic dialects, has the two meanings of (1) *to complete*, and (2) *to leave off, to cease*. It seems plain that the idea of *cessation* is in this word consequent upon that of *completion*. We may attribute the same pregnant meaning, viz. of *cessation upon completion*, to the word חדרל in this place.

v. 10. *So that he* (who is redeemed of God) *liveth for ever and seeth not the grave.*

v. 11. *Yet he seeth that the wise die, just as the fool and brute perish &c.*

That is, worldly wisdom can avail no more than worldly wealth for the redemption of the soul. This is God's work, as is stated in v. 16.

v. 12. For קרבר the LXX. read קברם, οἱ τάφοι αὐτῶν. This idea has no connexion with the context.

For קרב, in the sense of inward thought, see Ps. v. 10, and lxiv. 7.

v. 13. For יליו the LXX. read יבין, as in the last verse of this Psalm. Those who read יליו render the passage :—*Man being in honour continueth not, or abideth not.* It is to be observed

however, that לֶן has no such meaning. Its proper meaning is that of *temporary sojourning*; and, however such meaning may be in some cases slightly extended, this is certainly the last word that would be chosen to express *permanence*. Allowing due weight to the remark of Delitzsch upon this place, viz. that “there are other instances of refrains that are not exact repetitions,” I still think that the Septuagint reading ought here to be followed. Delitzsch adds, that the reading of יבין “is at once overthrown by the fact that בל will not suit יבין:—it will stamp each man of rank, as such, as one deficient in intelligence.” But, surely, it is no rare thing to find such sweeping denunciations of human stupidity and wickedness. Take, for example, the assertion of Ps xiv. (or liii.):—“The Lord looked down from heaven upon the children of men, to see if there were any that would understand, or seek after God. But they are all gone out of the way; . . . there is none that doeth good, *no not one*.” The passage in question does not stamp a man of rank, as such, but *every man notwithstanding his rank*.

It is possible that the true reading may be, not בל יבין, but בלי בין.

With the sentiment of this verse, so understood, viz. *Man, however high in rank, yet without understanding* (בין), *is like the beasts* (בהמות) *that perish*, compare that of Psalm lxxiii, *Until I understood* (אבינה, v. 17) *the end of the wicked I was as it were a beast* (בהמות, v. 22,) *before Thee.*

We may add that the reading אבין seems to be confirmed by the statement of the next verse, viz.—

v. 14. *This way of theirs is (the cause of) their stupid confidence* (כסל). What way? Surely not the way of *insecurity* expressed by בל ילין, but rather the way of *thoughtlessness* expressed by בל יבין or בלי בין.

id. אחריהם בשיהם ירצו. The construction is regular, and we need not scruple to take אחריהם as equivalent to אחרנים in Job xviii. 20.

v. 15. שרת is found only here and in Psalm lxxiii. 9. Like the more usual form שית, it would be followed by ב if it were intended to

denote the depositing of a thing *in* a place. As in Ps. lxxxviii. 7, שְׂרַנִּי בְּבוֹר, *Thou hast laid me in the pit*, so here we should find בְּשֹׂאֵל, if the meaning was *They lay them*, or *They are laid, in Hades*. Moreover, sheep are not usually buried.

We must therefore look for some other meaning, if the received reading is to be followed.

And, perhaps, since שִׁיר לִבִּי means *to contemplate* a thing, like the Greek προσέχειν τὸν νοῦν, we may assume a customary ellipsis of לִבִּי in the Hebrew, analogous to the customary ellipsis of τὸν νοῦν in the Greek:—precisely similar ellipses being of frequent use in the Hebrew.

This assumption is not quite without warrant. In Job x. 20, שִׁיר מִמֶּנִּי, the ellipsis is certainly of לִבִּי, rather than of יָדָה as Gesenius suggests. Because, in the entirely parallel passage in Ps. xxxix. 14, the corresponding word is הִשַּׁע, the meaning of which is *to turn the attention to or from a thing*.

Moreover, in Job vii. 17, 19, there is a dis-

tinct antithesis between the expressions תשית אליו and תשעה ממני לבד.

An ellipsis of the accusative after שית is the rule whenever that accusative denotes *military forces, a camp, &c.*

This assumption will enable us to link on the sentiment of these opening words of the verse to those which follow, viz. מות ירעם.

*Like sheep they contemplate their own destruction:*

*It is death that pastures them.*

The idea being, that as sheep look only to their pasture, by which they are prepared for death, so that Death is spoken of as their shepherd; in like manner do they contemplate their own destruction who lay up treasure for themselves and are not rich towards God.

The remainder of this verse presents many difficulties, and as many temptations to conjectural emendation of the text. I propose none. But וירדו must be pointed as for the future of ירד. See the same use of this verb in v. 18. Then בם means *amongst them*, according to the very frequent use of the preposition ב.

Further, מזבל must be taken as a noun sub-

stantive, of which *נ* is a preformative consonant, and not the preposition.

*And the upright shall go down (to the grave) amongst them (sc. amongst the ungodly), until the morning :—their outward form is (destined) for corruption :—the grave is a dwelling-place for it (sc. for the outward form).*

In justification of this rendering, I would urge that in this Psalm, as elsewhere, it is recognised that the upright as well as the wicked must descend into Hades. Thus, in v. 11, of this Psalm, *Wise men die as well as the foolish and the brutish.* There is, however, a hope of some sort of deliverance for the righteous, as is stated in v. 16,—*God will deliver my soul from the power of Hades.* This surely assumes that the soul of the righteous has descended, together with the wicked, into Hades. Compare the same assertion, and the same assumption, in Psalm xvi. 10. *Thou wilt not leave my soul in hell, &c.*

Thus the righteous hath hope in his death. Of the wicked, who live and die like the brutes, it is said in v. 20, that when once they have been gathered to their fathers they shall never

see light. It is implied that upon the righteous souls that dwell in Hades light shall at length shine. This then is the *morning* spoken of in this 15th verse.

That לבקר may be rendered *until the morning* is proved by Deut. xvi. 4, where no other meaning is admissible.

If it should be objected to this interpretation that the righteous and the wicked are too promiscuously mentioned together, I reply that the same objection would lie against v. 11.

Let me now attempt a paraphrase of the whole passage.

*Like sheep that, in fixing their regards upon their pasture, prepare themselves for the slaughter, so do the unwise, in all their doings, have respect only to the sepulchre. Their sensuality tends to nothing beyond. It is Death that to this end tends and feeds them. The upright, too, shall descend with them into the same sepulchre; but only for a while,—until the day dawn. Their outward man shall perish:—the grave shall be a dwelling-place for it, but for it alone. Their inward man shall be renewed. God will*



*rescue their soul. He will not leave it in the grave, or suffer it to see corruption.*

v. 17. To the question in v. 6, *Why should I fear &c.*, an indirect reply is given in the form of general considerations. Wicked men die. So do the righteous. But the wicked utterly perish, whereas the righteous hath hope in his death. You need not therefore be discouraged by the thought that the ungodly have the advantage in life, and seem to be under no disadvantage, comparatively, in death. In this 17th verse, a direct answer is given. *Be not afraid, though a (wicked) man be enriched, &c.*

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PSALM L.

The drift of this Psalm is obvious, and is well-sustained. It is the oft-repeated denunciation of formality and hypocrisy. We must, however, beware of the common error of supposing that the Psalmist intends any disallowance of formal sacrifices. It is most certain that such formalities were of absolute obligation upon the Israelites from the giving of the Law to its fulfilment by the Messiah. See Prolegomena, § 15, (p. 58). All such passages as seem to de-

preciate and even to disallow formal sacrifice may be explained by the last three verses of the 51st Psalm. There it is said that the sacrifices of God are a contrite heart, &c. ;—but it is immediately added that, upon the manifestation of such contrition, God will delight in the usual sacrifices and offerings.

In this 50th Psalm two classes of Israelites are addressed. The first are the חסידים, the beloved (v. 5) ; and the second the רשעים, the transgressors, (v. 16).

Delitzsch supposes the *whole* people of God to be designated here as חסידים. He says, “The contradiction between their relationship and their conduct makes an undesigned but bitter irony.”

Now it is true that the chosen people, as a whole, were regarded as both חסיד and צדיק, as both *beloved* and *righteous*. The terms denoted those who continued in covenant relationship towards God by the exercise of goodness reciprocal to that which God had manifested towards them. But it is certain that, in the Mosaic system, actions and states were contemplated which should constitute a breach of covenant-relationship.

And it is equally certain that the actions and dispositions mentioned in verses 16 to 20, of this Psalm, are of this character. It is therefore incredible that the Psalmist should intend this word חסיד to include such gross evil-doers ; and particularly since there was no necessity to use such a word in order to denote the aggregate of God's people.

I therefore understand the former part of the address, viz. from v. 5 to v. 16, as an expostulation with those who were still worthily regarded as the *Saints of God*. These need to be reminded that God does not ask for sacrifices because he is hungry or thirsty. Many really pious Israelites might yet entertain somewhat of this gross conception, for which, moreover, they might almost plead the terms of the original institution of sacrifice. See my note on Ps. xx. 4. The expostulation with these is couched in gentle terms.

But Divine indignation flashes out, in v. 16, against the open transgressor of the covenant. What right has he either to plead that covenant or to make mention of God's statutes ! What part or lot can he have with God's people, who,

being a thief, an adulterer, and a slanderer, clokes his villainy under the forms of religion !

It is not likely, I think, that such characters as these are intended to be included in the term חסיד, in v. 5.

Although upon this question of the reference of the term חסיד, Dr. Perowne's opinion seems to side with that of Delitzsch, he yet accurately distinguishes between the two kinds of evil denounced in this Psalm ; very concisely characterizing them as (1) *superstitious formalism*, and (2) *conscious hypocrisy*.

v. 1. Of the three terms here applied to God, viz. (1) אל, (2) אלהים, (3) יהוה, it will be observed that the second conveys a more specific meaning than the first, and the third more than the second.

The expression, *From the rising of the sun to its setting*, either suggests, or is suggested by, the phraseology of the following verse.

v. 2. In Ezekiel xxvii. 3, occurs the expression כלילת יפי, and in Ezek. xxviii. 12, כליל יפי. In both places *Tyre* is spoken of. In Lam. ii. 15, the former of these two expressions

is given as an usual epithet of Zion. See note on Ps. xlviii. 3. The meaning here is, undoubtedly, *Out of Zion the perfection of beauty hath God shined.*

It would not be easy to find a reason for the introduction of the epithet here other than this, viz. a play upon the two words הַרְפִּיעַ and יָפִי. That this was intended will appear more decisively from the consideration that these two words, יָפִעַ and יָפָה, are closely akin. The play might be imitated thus :—*Out of Zion the perfection of shining hath God shined.*

v. 4. It is not quite obvious what is intended by the summoning of the heaven and the earth. Yet, since in v. 6 the heavens are represented as testifying to God's righteousness,—that is, to His faithful observance of His part of the covenant,—it is possible that the earth may be summoned, in a fanciful and poetical correspondence, to plead whatever may be pleaded in behalf of Israel.

v. 5. חַסִּידֵי. See introductory note.

v. 6. Compare Ps. xcvi. 6.

*Not on account of thy sacrifices do I re-*

*prove thee, nor for thy burnt-offerings, (which are) always before me.*

v. 10. בִּהְרֵי אֵלֶּף. *On the hills of the oxen.*

vv. 12 and 13. In my introductory note I have spoken of the extremely gross conception of God as of one who hungered and thirsted after the flesh and blood of the sacrifices. Yet it is not necessary to assume this, literally, on the part of those who are here reprov'd. Their conception was probably not so gross; but it was the same in principle, viz. that the formal sacrifices were *in themselves* pleasing to God.

v. 14. *Sacrifice to God praise*,—הוֹדָה. The same requirement is mentioned in the last verse of this Psalm. It is quite impossible to understand this as substituting praise for sacrifice. If this could by any possibility have been intended, then surely the word that denotes sacrifice would have been omitted. The injunction would have been, *Render to God praise, rather than sacrifice*. So that the strict interpretation of the words as they stand, (independently of the known truth that formal sacrifices

were never disallowed)—gives the meaning that sacrifice ought to be the token of, and accompanied with, a thankful and trustful heart.

v. 16. לִסְפָּר חֲקִי. Comp. Ps. ii, 7.

v. 19. תִּצְמִיד. The root means (1) *to bind*, and hence, in Hiphil, *to weave*, as in this place, where the LXX. give *περιέπλεκε*. The figurative use of the word *weave*, in connection with snares and plots, is familiar to us, from Greek and Roman, as well as English, phraseology.

The word means (2) *to couple together*, as a yoke of oxen; and then (3) *to copulate*. In this last sense the word is found in Ps. cvi. 28, in reference to Numb. xxv. 3 and 5. For the Niphal form, in these three places respectively,—where the reference is to Israel being *joined unto Baal-Peor*—the LXX. give *ἐτελέσθησαν*, *ἐτελέσθη*, and *τετελεσμένον*. By this word they denote *consecration by prostitution to Baal-Peor*.

See Herodotus iv. 79 (and the other places referred to in Liddell and Scott's Lexicon, *sub* v. *τελέω*) for the meaning of *initiation*.

That the LXX. intended more particularly to

denote consecration by prostitution, appears by their rendering קדש, a consecrated harlot, by τετελισμένη (for τετελεσμένη). See also 1 Kings xxii. 46.

It is possible that the same idea was intended by St. James, I, 15,—ἡ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον.

v. 20. תשב. The meaning is, not simply *Thou sittest* &c., which would be very pointless, but rather *Thou liest in wait*, according to an ordinary usage of the word. In connection with דבר it means *Thou speakest insidiously*.

דפי. Delitzsch and Dr. Perowne seem to read דחי, since they understand the word to mean a *thrust*. The word occurs only here. It is plainly connected, in etymology as well as in meaning, with דבה. But I think the LXX. and the Syr. had a different reading.

v. 23 This verse contains a summary of the whole Psalm. The first part concerns those who thought that sacrifices, *in themselves*, were pleasing to God, apart from the disposition in heart and mind of the worshipper. To these the lesson of v. 14 is repeated.



The second clause refers to those who had presumptuously thought that, notwithstanding their gross violation of the covenant, they could claim their part in the salvation of God, so long as they duly offered the formal sacrifices. These are told that only they shall see the salvation of God whose way is ordered according to His will.

But, although this plainly seems to be the meaning intended, it seems impossible to put this or any other meaning upon the words שֹׁם דֶּרֶךְ. For שֹׁם, the LXX. and the Syr. seem to have read שָׁם, *there*. But neither does this give any sense, except by doing great violence to the context.

Considering the close connection between the letters ש and ה, I have very little doubt that the true reading is הֵם דֶּרֶךְ,—*sincere in his way*. See the same words in Prov. xiii. 6, and the almost identical expression, הֵמָּה דֶּרֶךְ, in Ps. cxix. 1, and elsewhere.

This expression perfectly denotes him who, under the Mosaic covenant, could claim the privileges of that covenant:—privileges which

here, as elsewhere, are summed up in the words,  
*The Salvation of God.*

It is not quite impossible that the LXX. may have read הוה, and understood it as the Aramaic form of הוה.

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PSALM LI.

This Psalm cannot be understood without a recognition of the distinction observed, under the Mosaic dispensation, between *sin* and *transgression*. For a full consideration of this distinction the reader is referred to my Prolegomena, and to my notes on Ps. xl. 6. The main points to be borne in mind are these :—

(a) That the Jewish people were habituated to a continual sense of *sin*. But it was the privilege of the covenant into which God had entered with them, that this normal condition of sinfulness should be expiated by a stated sacrifice,—the *Sin-offering*. This sacrifice was therefore regarded as a covenant privilege.

(b) That certain offences were considered as breaches of the covenant. Until these were expiated, the sin-offering was not allowed. For

such of them as were expiable the *Trespass-offering* was appointed. This was the means of restoration to covenant-privileges; and, accordingly, it was always followed by a special *Sin-offering*, just as, in the Christian Church, penance restores a man to Communion, and specially to the privilege of participating in the Sacrament of the Holy Communion.

The Prayer of this Psalm is a prayer for restoration to covenant privileges by means of the forgiveness of the transgression.

To us the distinction may seem fanciful, but it was a real and momentous one in the mind of the Psalmist, who prayed that his *transgression* (of the covenant) might be expiated, in order that his *sin* might (under the covenant) be forgiven.

v. 3. The Psalm, then, begins with mention of the *transgression*, which is here spoken of as a פשע. This word speaks for itself as a *breach*. Its relation to *sinfulness* is well expressed in Job xxxiv. 37,—*He addeth transgression* (פשע) *to his sin* (חטאתו).

v. 4. In this verse mention is made of

עוון and חטאת. That this latter word, as well as the former, is to be understood of that sinfulness which I call *normal*, and not of abnormal transgression, is proved (not to mention other proof) from v. 7 of this Psalm. See Prolegomena § 25.

Having in the preceding verse made mention of his transgression, whereby he was cut off from covenant privilege, the Psalmist immediately turns to that privilege in this fourth verse, earnestly longing for it.

v. 5. The writer's situation is here accurately described. The verse might be rendered, though this is not the only admissible rendering,—*When I acknowledge my transgressions (פשעי) then my sin (חטאתי) is ever before me.*

Or, *Although I acknowledge my transgression, yet &c.* See v. 18 of this Psalm.

Taking the usual rendering, viz. *I acknowledge my transgressions, and my sin is ever before me*,—this is not a mere balancing of a verse by a tautology. Why was sin ever before him? It ought not to be so. There was the daily

sacrifice for sin:—Could not that afford daily relief from the burden of sin? No, because from this he was debarred by his transgression, his breach of the covenant. It was because he was conscious of such transgression that his sin was ever before him,—with no such intermittent relief as the covenant privilege of the daily sacrifice might have afforded him, if he had not been debarred from it.

v. 6. From this point of view the difficulty of this verse vanishes. David's transgression of the covenant involved injury to his fellow-men:—such injury, in truth, was the very essence of his offence. How then can he say, addressing God, *Against Thee only have I sinned?*

It is because there is mention made here of *sin* only—the normal state of sinfulness—not of the *transgression*.

The next words, however, must be referred to the special transgression. Not only because the definite article before רע probably means *this evil*, viz. the crimes in connection with Bathsheba, but because the expression הרע בעיני

יהור is commonly used to denote some heinous offence. See the books of Kings, *passim*.

*So that Thou art justified in Thy cause\*, and clear in Thy judgment.*

It must be remembered that God had taken this *cause* in hand, and pronounced *judgment* upon it.

On the whole, it appears that David was almost too willing to let the offence as against his neighbour fall out of sight. His pressing grief was, not so much that offence against his neighbour as the continually accumulating burden of sin in God's sight, from the periodical expiation of which he was debarred by that offence. He therefore tries to merge the abnormal transgression in the normal sin. *My sin is against Thee, against Thee only ; and even my*

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\*For דבר in this forensic sense, see Ps. cv. 19, and Exodus xviii. 16, 22 ; xxii. 8 ; and xxiv. 14.

Although St. Paul (Rom. iii. 4) follows the LXX.—ἐν τοῖς λόγοις σου—yet it is observable that he quotes the passage in immediate connection with, and in confirmation of, his assertion that God has observed the covenant whilst man has broken it :—God being ἀληθής, and every man ψεύστης.

*transgression is*, (to turn to his present purpose a conventional expression)—*evil in Thy sight. So that Thou art justified, &c.*

Gesenius is indignant at this rendering of למען, evidently because it gives some warrant for the same rendering of *iva* in the corresponding usage of the Gospels.

v. 8. *Behold, Thou desirest faithfulness in secret things*, sc. in respect of sexual intercourse, wherein David had transgressed.

מחור. This word occurs only here and in Job xxxviii. 36. The idea is that of *covering*, and so *hiding*.

It seems to me that the things denoted by מחור and סתם are the things otherwise denoted in the preceding verse, viz. the incidents of conception and birth:—the sexual mysteries which, to those who had undergone Levitical training, presented, under any circumstances, an aspect of sin. But the circumstances under which the Psalm was written were extraordinary, and are recognized as such. The Psalmist does not shift the blame from himself to his mother (as might be thoughtlessly supposed) or

make excuse for himself on the ground of original sin. It is true that in sin (speaking Levitically) had his mother conceived him and brought him forth; but this unavoidable sinfulness was consistent with faithfulness towards God and His covenant: This is the meaning of אֱמֶת—faithfulness towards the covenant-God—and it is in respect of this that the Psalmist acknowledges his transgression. His offence was not merely חַטָּאת, it was an אִשָּׁם. Why, then, need his mother's חַטָּאת be mentioned? Simply to indicate the sort of things in respect of which David had transgressed. Although, Levitically, such things were under any circumstances tainted with sin, yet even in such things God looked for *faithfulness*, for such faithfulness as David's mother had observed in respect of such things, but which David himself had violated.

v. 11. *Hide Thy face from my sins* (חַטָּאת) *and blot out all my iniquities* (עֲוֹנוֹתַי). Still it is the accumulated *sin* that causes the trouble, rather than the *transgression*.

v. 15. *Then shall I teach transgressors* (פֹּשְׁעִים) *Thy ways, and sinners* (חַטָּאִים) *shall return to Thee*. Surely, it may be said, here



the transgressors and the sinners are found in the same category. I think not. His own transgression being pardoned, the Psalmist would be able to shew other transgressors how God will pardon them also. Sinners they will still continue to be ; but sinners standing on the ground of God's covenant mercy, and returning to him in the daily sacrifice for sin. One might paraphrase the verse,—I do not say it would be a translation—*Then shall I teach transgressors Thy ways, and as sinners they shall return unto Thee.*

v. 16. See note on Ps. xl, 10.

v. 18. *Thou desirest not sacrifice &c.* This is commonly understood absolutely, whereas it seems to me that it must be understood conditionally. What God desires above all is *faithfulness* to the covenant. See v. 8, הֵן אִמְתָּ חֶפְצָה. It is only when this faithfulness is not observed that the sacrifices, as covenant privileges, are disallowed. This is clear from the last verse of this Psalm, where it is said—*Then*—i.e. after the restoration of the transgressor, *Then shalt Thou be pleased with the sacrifices of righteousness &c.*

v. 21. *Sacrifices of righteousness.* The expression includes all the stated sacrifices—every sacrifice, in fact, except the one specially appointed for the expiation of breaches of the covenant, viz. the Asham. They were such sacrifices as were allowed only to those who stood on the ground of *righteousness*, that is, of acceptance with God through His covenant mercy. See Prolegomena § 22.

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PSALM LII.

v. 3. *Why dost thou exult in wickedness?* sc. in the wickedness of God's people. The whole tenor of the Psalm requires that we should so understand these words. The inconsistency of God's people gives great occasion to the enemies of the Lord to blaspheme, and the Psalm seems to be directed against such a blasphemer.

גבור is a warrior, skilled especially in the use of the bow. Comp. Ps. xlv. 4, and the reading of the LXX. in v. 6 of the same Psalm. Comp. also Ps. cxx. 4, רוצי גבור שנונים, where, as here, the allusion is to the weapons of a slanderous tongue.

חסד אל. The mention of the *goodness of God* seems so abrupt, both before and behind, as to suggest a doubt with respect to the reading.

These two Hebrew words are represented in the Greek of the LXX. by the one word ἀνομίαν.

They seem to have read, by transposition, אל חסד, *without piety*, i.e. *impiety*,—taking אל as the word that expresses negation. They are warranted in this use of the word. For example, in Prov. xii. 28, אל מות is made equivalent to חיים, i.e. *not-death* = *life*. So here, *not-piety* would mean *impiety* or *lawlessness*.

The Syriac translator read the words in the same order, אל חסד, or probably אל חסיד,—but he took אל for a preposition, and as equivalent to על,—*against the pious*. He is warranted in this use of the preposition אל by many examples that will occur to the reader.

I would therefore transpose the words אל חסד in accordance with that which seems to have been the reading of the LXX. and of the Syr., and would render these opening verses of the Psalm thus :—

*Why boastest thou thyself in wickedness,  
thou mighty man ?*

*Against the pious thou devisest mischief all  
the day long.*

*Thy tongue is like a sharp razor, &c.*

The reading of the Syr. might tempt us to think that he read some form of חסר rather than of חסד. This is not hastily to be assumed. "Caveant sibi lectores," says Michælis, without reference to this place, "ab errore grammatico qui vel apud doctiores invaluit, hoc verbum (sc. חסד) cum Heb. חסיד conferentes. Significatione conveniunt," &c. Into this error we are not likely to fall. I quote Michælis here only for the sake of his testimony as to the equivalence of the two words.

v. 11. For עשה used absolutely, as here, see Ps. xxii. 32; xxvii. 5; and cxix. 126.

id. Dr. Perowne gives :—*I will wait on Thy Name (for it is good) in the presence &c.* See Ps. liv. 8. It would, however, be allowable to render the passage as it is usually rendered, *I will wait on Thy Name, for this* (sc. this wait-

ing upon God) *is pleasing to Thy saints*. For טוב is frequently followed by לפני, which is equivalent to נגד, in the sense of being acceptable to any-one.

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### PSALM LIII.

See notes on Ps. xiv.

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### PSALM LIV.

v. 3. See notes on Ps. iii.

v. 8. Undoubtedly a *free-will offering* is here intended ;—that is, a sacrifice not of legal obligation.

v. 9. *Mine eye hath gloated upon my fallen enemy*. A curious relic of primitive brutality. Not that brutality survived longer with the Hebrews than with others. On the contrary, the Hebrews are the first-fruits of humanity. But the relics of barbarism are nevertheless preserved in their language.

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## PSALM LV.

vv. 2 and 3. *Hear my prayer, O God, and hide not Thyself from my supplication. Hearken to me and answer me, &c.*

The sequel to this entreaty consists of two Hiphil verbs ; and it can hardly be doubted that these two verbs express the activity and importunacy of the Psalmist's prayer. Neither the requirements of the context nor the use of the Hiphil forms will allow of such *passive* interpretations as those of our English Versions, *I mourn in my complaint, and make a noise :— I mourn in my prayer and am vexed ;* or as that of Delitzsch and Perowne, *I am tossed to and fro, and must groan.*

The two verbs אָרִיד and אֶזְדַּמָּה express a sort of vociferous clamour on the part of the Psalmist, for which earnest attention is claimed on the part of God.

The Hiphil of רָדַד is found elsewhere only in Gen. xxvii. 40, where according to Gesenius it means *to roam freely about, to go free.* He renders the passage, *It shall come to pass, when thou shalt go free, thou shalt break his yoke from off thy neck,*—which is absurd.

It would seem that from the idea of roaming about in search of food comes the further idea of *earnest request*. As it is said that the young ravens call upon God for food, and that the lions roaring after their prey do seek their meat from God; so the urgent prayer of the Psalmist seems here to be expressed by a word that properly denotes the restless craving of ravenous beasts. The meaning of Gen. xxvii. 40 is, that when Esau should show his impatience of his brother's yoke, he should be able to break away from it. The idea of impatience and restlessness being prominent in both places.

v. 7. The use of שָׁכַן intransitively is not uncommon. See Ps. lxviii. 19 and cii. 29.

v. 15. With נִמְרֹתֶיךָ סוּר here, comp. יַעֲרִימוּ סוּר in Ps. lxxxiii. 4.

v. 19. מִקְרֵבִילִי. The Lxx. and the Syr. read מִקְרֵבֵי־לִי:—the former giving ἀπὸ τῶν ἐγγύζουσόν μου:—the latter taking the word in the sense of *neighbours and acquaintances*. Syr. חֲכָם = Heb. יָדַע.

This is a preferable reading; since that of

the text is syntactically unexampled and improbable.

For בריבים in this verse the Syr. seems to have read בריבה, *in strife*. Some such reading would be preferable to that of the text, in order to give a consistent meaning to עמדי. This word might mean *against me* if taken in connection with some other word of *hostile* signification. Otherwise it must mean *with me*, i.e. *on my side*.

Considering that no meaning whatever has yet been put upon the words of the text as it stands, we may venture to gather from the reading of the Syriac translator some such meaning as this :—*He hath delivered my soul from them that were my familiar neighbours ; for they were with me only for hostile purposes.*

From verses 13 &c., also 21 and 22, we learn that the enemy who is the subject of the Psalm was a false friend and neighbour.

בשלום is altogether omitted by the Syriac translator.

v. 20. ויענם, LXX. καὶ ταπεινώσει αὐτούς.  
So also the Syriac.



id. For סלה the Syr. read עלם, for עולם. The expression קדם עולם, though not elsewhere found, so far as I know, is yet perfectly allowable. Considering the difficulties of this place, and the necessity of some textual emendation, which all have acknowledged, I prefer to read here with the Syriac translator.

אשר אין חליפותו למו. These words present little difficulty when the preceding סלה is removed. And this little remaining difficulty disappears if we consider that למו stands for לו as well as for להם. The literal translation will then be precisely in the words of St. James (i. 17) παρ' ᾧ οὐκ ἔνι παραλλαγή. *God who continueth from eternity : with whom is no changing.*

It is observable, moreover, that in Psalm cii., which presents some remarkable points of similarity to this Psalm, the eternity of God, of whom it is said (v. 13) לעולם תשב, is contrasted with the mutability of heaven and earth, of which it is said (v. 27) תחליפם ויחלפו.

The whole verse will read thus :—

*God shall hear and answer them* (sc. ac-

according to their deserts ; or else, (*God shall afflict them*)—*even He who continueth from eternity : with whom is no changeableness :—Yet (or although) they do not fear God.*

It may be that the thought of God's unchangeableness was suggested by the changeableness of human friendship which is the occasion and subject of the Psalm.

v. 22. קרב לבו. See note on Psalm xxxvi. 1 and 2. The words seem here to mean *the secret purpose of his heart*, that is, an insidious purpose.

v. 23. יָהַב. *A burden.* See note on Fs. lxviii. 19. Gesenius, however, takes it in its secondary meaning of *gift*, as if it were meant : *Commit to God that which He has given thee, or laid on thee, i.e. thy lot.* The LXX. render the word by μέριμνα, which is, at least, more consistent with the idea of a burden than with that of a gift.

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## PSALM LVI.

v. 2. חָשַׁב, LXX. κατεπάτησε. So also the Syriac.

In the same sense the LXX. understand the word in Amos ii. 7 and viii. 4, in which places the meaning given by them is probably the right one. In the former, the English version, viz. *That pant after the dust of the earth on the head of the poor*, is absurd, even with Gesenius' explanation, viz. *they are urgent that dust may be on the head of the poor*. The meaning plainly is, *They tread upon the dust of the earth : on the head of the poor*, i.e. *upon the head of the poor as upon the dust of the earth*. Just as in Ps. xiv. 4, the expression *They eat up my people : they eat bread*, means *They eat up my people as they eat bread*. See also lix. 9.

I am inclined to adopt the same meaning in this verse and the next, and perhaps in v. 4 of the next Psalm. In this sense, the word is connected with שָׁחַ as used in Gen. iii. 15. This, again, is probably connected etymologically with נִתְּנָה, *a trodden way*, with רֶפֶת in Job xvii. 6, and with רֶתֶף a *tabret*.

It is impossible to understand אָנוּשׁ here otherwise than in its peculiar signification of *common people, rabble*. For if we take it to mean *man*, in general, then the speech is appropriate only in the mouth of one who is *not man*. It is simply absurd to make the Psalmist say, *Have mercy upon me, O God, for man fighteth against me*, as if *man* were a noxious creature generically distinct from himself.

v. 3. מָרוֹם, *loftily, disdainfully*. The idea of *disdain*, or *contempt*, corresponds with that of *trampling under one's feet*, which I assign here to שָׁאָף.

v. 4. יוֹם for בְּיוֹם, as in v. 10,—here, as well as there, followed by the finite verb.

It is possible, however, that יוֹם may be a mistake, and that we ought to read לֹא. Since we find in v. 5, בָּאֱלֹהִים בִּטְחֹתִי לֹא אִירָא, and the same words again in v. 12, we may perhaps read here, in this 4th verse, לֹא אִירָא אֲנִי אֶלֶיךָ אֲבֹטָה.

v. 5. For דְּבַרִּי I read with the LXX. דְּבִרִּי, and render, *Through God will I make my cause clear*. See note on Ps. lxi. 12.

v. 6. All the day long do they pervert my cause, דברי.

v. 8. על אין. The LXX. have ὑπὲρ τοῦ μηθένος, and Dr. Perowne thinks they may have taken אין in its original sense of *nothingness*. It is much more probable that they read אין, which on other grounds is preferable. It is here, as is usual, followed by the dative. So that על אין למו would thus mean *Because there is not to them*. See על לא עשה in Isaiah liii. 9, and the same expression in Job xvi. 17. See also Ps. cxix. 136, על לא שמרו.

It is quite according to rule, moreover, that, whereas, in the examples given above, לא is followed by a finite verb, אין should be followed by the infinitive.

The meaning then is, *Because there is no deliverance for them*.

The connection of this clause, so rendered, with the rest of the verse will appear more clearly, if (as I propose on other grounds) we take נדי from the next verse and retain it in this. I take נד in the sense of *refuge*, or *place of refuge*. It is thus used to denote Cain's place of refuge

in Gen. iv. 16. The verse will thus express a contrast between those who, rejecting God, have no way of escape, and the Psalmist, who has God for his refuge.

The expression thus arrived at, viz. *Bring them down, O God, my refuge*, was suggested by the corresponding one in Ps. lix. 12,—*Bring them down, O Lord our shield*.

If one might propose a still further (though slight) alteration of the text, viz. the reading of ער for על, and then take פלט, as it is often used, for פליט, *a fugitive from slaughter*,—a still more satisfactory meaning would appear, viz. *Until there is none of them escaped, bring them down, O God my refuge*:—a prayer for such vengeance as Joshua executed upon those cities of Canaan wherein it is said *He left them none remaining*.

v. 9. ספרתה ארתה. The abruptness of the verb (thus disconnected from נדי) may be paralleled by Ps. x. 14, and by Ps. xxxv. 22.

v. 11. It is here open to us to understand either דבריו or דברי. In accordance with the note on v. 5, I prefer the latter.

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## PSALM LVII.

v. 3. For גמר it is certain that the LXX. read גמל. The expression גמל עלי, is according to rule.

v. 4. חרף שאפי, *He hath rebuked my oppressor.* The grounds upon which Delitzsch and Dr. Perowne would invert this natural order are insufficient. The former says that חרף *always has God as its object, not as its subject.* This is not true; but if it were it would go for nothing.

Dr. Perowne says that to render the words in their natural order, is *contrary to all usage, according to which men are said to reproach God; but God is no-where said to reproach men.* It is clear, then, that שאפי is the subject of the verb חרף.

v. 5. אשכבה להטים. Since it is difficult to account for the final ה of the verb, one is tempted to read אשכב בלהטים. It is not necessary, however, to make such an alteration for the sake of furnishing the noun with a preposition. See שכבי קבר in Psalm lxxxviii, 6.

v. 8. The remaining verses of this Psalm

are found again in Ps. cviii., with a few variations of little importance.

The LXX. give, for the most part, corresponding variations.

נכון לבי. See the same expression in Ps. cxii. 7.

v. 9. כבוד. See note on Ps. xvi. 9.

אעירה שחר. It is not easy to choose between the two renderings, viz. (a) *I myself would awake right early*, and (b) *I would rouse the dawn*. Yet, considering that the opening words of the verse—*Awake my soul*—imply the Psalmist's own awakening, the former rendering would be a somewhat unmeaning redundancy. Adopting the latter, we may compare the expression in Milton's *L'Allegro*,—*Singing startle the dull night*.

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## PSALM LVIII.

v. 2. אֱלֹם stands for אֱלִים, *mighty ones, judges*. See Ps. lxxxii. 1 and 6. See also Exod. xxi. 6 ; xxii. 7, 8.

דָּבַר מִשְׁפָּט, which would be in full דָּבַר צֶדֶק, means *to pronounce a righteous judgment*.

בְּנֵי אָדָם is the accusative. If it were vocative, it would rather be בְּנֵי אִישׁ. It is plain that the expostulation is not addressed to the sons of men in general, but to the rulers and judges of men. The sons of men—בְּנֵי אָדָם—are the aggrieved persons, who cannot get their wrongs redressed. In accordance with this, we find in the last verse of the Psalm that, when God intervenes and arises to judgment, then *men*—אָדָם—shall know that there is a God that judgeth in the earth.

I therefore render this second verse thus :—

*Do ye truly pronounce righteous judgment, O ye judges? Do ye with equity judge the sons of men?*

v. 3. *Nay but in your heart ye frame iniquity in the land, and with your hands ye mete*

*out violence.* The idea of the latter clause is that iniquity is as formally administered as if it were equity. The same idea occurs in Ps. xciv. 20,—*Who mould their mischief according to law.*

For *אף* in the sense of *but*, see Ps. xliv. 10.

v. 6. *מחכם*, *wisely*. See Prov. xxx. 24.

v. 8. I would connect *יתהלכו* with *הציו* rather than with *מים*, comparing Ps. lxxvii. 18, *הצציד יתהלכו*. And for *למו* after this verb I would read a repetition of *כמו*.

Moreover I propose to take *כמו יתמללו* into the next verse, in connection with *כמו שבלול*. The verses will then be divided thus:—

v. 8. *ימאסו כמו מים*  
*יתהלכו כמו ידרך הציו*

*Let them flow away like water : Let them*  
*begone as when one shooteth his arrows.*

v. 9. *כמו יתמללו כמו שבלול תמס*  
*(כמו) יהלך כפל אשת &c.*

*So let them languish as a snail melteth : (as)*  
*an abortive birth vanisheth.*

For *יתמללו* the LXX. give *ἀσθενήσουσιν*,—the same word by which they render *אמלל* in

Ps. vi. 3 ; in 1 Sam. ii. 5 ; and in Lam. ii. 8. The word is probably akin to the בלל of שבלול—the idea being that of melting into a liquid—consuming in slime—hence of corruption generally.

כמו followed by כמו means *so—as*, or the converse ; unless, as in the next verse, it is a mere repetition of *as*.

v. 10. The present reading of this difficult verse is, with a trifling exception, confirmed by the LXX. The exigency of the case gives some warrant to a hazardous conjecture. It is something if such conjecture does not interfere with the received text.

It may be that סירתיכם means *pots* and אצד a *bramble* ;—but I cannot satisfy myself that יבינו can mean *perceive*, in the sense of pots perceiving the heat of thorns. With some difficulty the words might be made to express some such meaning, according to modern phraseology. But this is not Hebrew phraseology.

The confusion into which this verse is thrown seems to have originated in a word, with regard to which I have to make an assumption,

viz. the word **אֶמֶד**. This word occurs elsewhere only in Judges ix. 14 and 15, where it means *a bramble*, (LXX. *ῥάμνος*). The same meaning was assumed here, and probably suggested the *thorns* of **סִירְתִּיכֶם**. I would banish the idea of thorns or brambles from both words. Adopting a division long ago proposed, viz. **סִירְתִּיכֶם**, I suppose **סִירְתִּי** to be i.q. **סַעִירוֹת**—more fully **רוּחַ סַעִירוֹת**—a devastating wind. The root **סַעַר** being akin and equivalent to the root **שַׁעַר**, as found in the last word of this verse. **סִיר** even in the sense of *a thorn* must stand for **סַעִיר**.

The word **אֶמֶד** cannot be reduced directly to any Hebrew root. The nearest of kin seems to be **צָדָה**, or **צוֹד**, to devastate. It is here that I would make my one assumption, viz. that **אֶמֶד** means *a storm*, from the idea of *devastation*. Some such meaning seems to be required in the nominative to **יִשְׁעֲרֵנוּ**.

The words **בְּמַרְם יִבִּינוּ** I take to mean, *Before they* (sc. the corrupt judges) *perceive*, i.e. before they come to their senses: before they understand. Compare the same use of the word in Ps. lxxxii. 5, and xciv. 8, in both which places, as here, unjust judges form the subject of the verb.

חי, a live flame, a *quick* fire.

חרון, a burning heat.

Those who render כמו חי כמו חרון by the expression *Whether green or dry*, have invented a meaning for כמו without any warrant.

I translate the verse thus:—

*While as yet they understand not, a stormy wind smiteth them; a tempest, as a quick fire, as a burning heat, sweepeth them (him) away.*  
Then follows

v. 11. *The righteous shall rejoice when he seeth the vengeance*, viz. the vengeance recorded in the preceding verse,

### PSALM LIX.

v. 4. It is not necessary to suppose here a reference to the legal distinction between *transgression* and *sin*. The rendering, in general terms, *without any offence or fault of mine*, is sufficient.

v. 5. עון here seems to comprehend both the פשע and the חטאת of the preceding verse, as in Exod. xxxiv, 7. See Prolegomena, § 25.

*Without any offence they run upon (a man) and, making hostile preparation, (cry)—“Arouse thee to encounter me—Look out for thyself,”*

This seems to me the only admissible rendering of the words as they stand; for these reasons—

(a) The appeal to God begins in a most solemn manner in the next verse. It is incredible, therefore, that the abrupt exclamations in this verse can be a part of that appeal. The whole of this verse must refer to what the persecutors do; and in the next verse is the formal transition to what is expected of God, —וְאַתָּה, *But Thou &c.*

(b) לקראת is more often than not used in a *hostile* sense. Where it is not so used, it is neutral; and there is no warrant whatever for the meaning usually put upon it in this place, viz. to meet any one with succour.

For the meaning I have assigned to רוץ, see Ps. xviii. 30.

If this rendering be not adopted, an alternative may be sought in a conjectural emenda-

tion of the text. For ויכוננו עורה the reading may possibly have been, ויסובבו עיר, as in v. 7 and v. 15.—*Without any fault of mine, they run about and compass the city to encounter me.*

In this case, וראה might go into the next verse, although such an addition is very undesirable.

v. 6. It does not occur immediately to a Hebrew that God could arise to punish His own people. The faithless and wicked from amongst the Hebrews are not to be spared, however, when God arises for the punishment of the heathen. The word בגד, like מעל, is used specially of unfaithfulness towards the covenant God. The meaning of this verse seems, therefore, to be this, viz., That whereas the Hebrews were objects of God's *grace* (רחן), yet those who, by their wickedness and cruelty, had transgressed the covenant, could not claim such grace and favour, or such immunity from the punishment of the heathen, when God should arise to judgment. This is the force of אל תרחן, —*Show no favour, or privilege, or immunity.*

In accordance with this view of the mean-

ing of בנדי און, the LXX. render these words—  
 τοὺς ἐργαζομένους τῇ νυκτὶ ἀνομίαν.

The Psalm seems to be directed against domestic enemies who were serving the hostile purposes of the heathen.

v. 7. לערב, *In the evening*, as in Ps. xc. 6.

id. רומח is used of the growling of bears in Isaiah lix. 11.

v. 8. יביעו. The verb is no-where else used absolutely. This, however, would create little difficulty, if the simple utterance of speech were here intended. But this is not the case. For what could be more inane than for the Psalmist, in the midst of his passionate denunciation of his enemies, to assert of them that they do with their mouths that which all men do with their mouths, viz. speak?

Some suitable word, therefore, must stand as the object of יביעו, and in the same relation to בפיהם as הרבות bears to בשפותיהם.

Now *the sword* (חרב) and the *spear* (חנית) are so frequently mentioned together, and in Ps. lvii. 5, are so mentioned together,—the *spear*



as the *teeth*, and the *sword* as the *tongue*, of the slanderer—as to lead us to conjecture חניית as the suitable word here required. If this conjecture be adopted, we may substitute חניית for חנה, and translate :—*They pour forth spears with their mouths and swords with their lips.*

The primary meaning of נבע is *to pour forth*. Compare Ps. xxxv. 3,—*Pour forth the spear (הרק חנית) and stop the way against (לקראת, see above, v. 5) my persecutors.*

v. 9. The same observations are applicable here as to v. 6. *The Lord shall scorn them : He shall condemn all the nations.* This means, I apprehend, that God will deal with His people, if they are unfaithful, just as He will deal with the heathen. See note on lvi. 2.

v. 10. For עזו we must probably read עזי, as in v. 18. Yet we need not change אשמרה to אומרה. It should be pointed as the Niphal Optative. We thus have an example of that pregnant usage which is so characteristically Hebrew. אליך אשמרה means, (*Fleeing*) *to Thee, let me be preserved*, just as in Ps. cxliii. 9, אליך כסיתי means (*Fleeing*) *to Thee I hide myself.*

The context shews the fitness of this meaning. *O my Strength, fleeing to Thee let me be preserved. For God is my fortress.*

v. 11. *My God shall prevent me with His favour.*

v. 12. פן ישכחו עמי. The LXX give μήποτε ἐπιλάβονται τοῦ νόμου σου. It is probable that they read תמי instead of עמי.

In Jer. xxiii. 27, we find the words יהשכחו את עמי שמי translated by the LXX. τῶν λογιζομένων τοῦ ἐπιλαθέσθαι τοῦ νόμου μου.

In this latter place they have omitted either עמי or שמי. Probably, I think, they read שמי without עמי.

In both places, therefore, they seem to have rendered the word שם by νόμος,—I know not why, except on the supposition of some confusion between νόμος and ὄνομα, such as occurs in Isaiah xlii. 4.

Whether in this place of Ps. lix. 12, we read שמי or תמי,—*my name* or *Thy name*,—is not of so much importance as would appear at

first sight. The Psalmist, speaking on the part of all Israel, might use the expressions indifferently ; having regard to that which is so frequently asserted in the Old Testament, viz. that Israel was called by the name of God.

*Slay them not, lest they forget my name* will thus mean, *lest they forget the name whereby I am called*, which is God's name.

Now in Psalm lxxxiii. 5, the object of the people who were confederate against Israel is said to be *That the Name of Israel be remembered no more*. Then vengeance of all sorts is imprecated upon these enemies, the object of which vengeance is said in v. 17, to be *That they may seek Thy name, O Lord*.

And so, here, the Psalmist may pray, not that God would annihilate these enemies at once, for so God's name which He had given to Israel—including all His promises concerning Israel—God's word, God's name, God's promises, would be forgotten. For it must be considered that the object was chiefly to glorify God's name (as so understood) in the sight of the heathen :—an object which would not be attained by their immediate and utter extirpation.

See note on Ps. xlviii. 11. Also compare Deut. ix. 28, 29.

I would therefore substitute עמי for שמי.

The apparent inconsistency of the prayer of this 12th verse,—*Slay them not*—with that of v. 14, *Consume them in Thy wrath*, may be paralleled and explained by the verses that intervene between v. 5 and v. 17 of Psalm lxxxiii. The expressions used in both places might indeed be understood to mean immediate and utter extirpation ;—but such meaning is not of necessity in the words. The strongest expression of this Psalm, viz. כלה ואיננו of v. 14, may mean, *Bring them to an end that they be no more a people*, like the נכחידם מגוי of Ps. lxxxiii. 5.

It is not unlikely, however, that the first half of v. 14 ought to be put into the mouths of the enemies, thus :—

v. 13. *By the sin of their own mouth and the word of their own lips let them be taken (ילכדו) in their pride ; for with cursing and lying they say,—*

v. 14. *Consume them, with fury, Consume them, that they be no more.*

This saying of theirs is the sin of their own mouth and the word of their own lips,—the curse that shall be retorted on their own heads,—the trap in which they themselves shall be taken. Comp. Psalm ix. 16, *The heathen are sunk in the pit that they made : in the net that they hid is their foot taken* (נלכדה).

This use of יספרו in v. 13 may be compared with the use of the same word in Ps lxix. 27.

id. *Yet they* (sc. the heathen) *shall know*.

v. 15. The dogs are supposed to be less formidable here than in v. 7. There they are the keenly pursuing enemies. Here they are merely begging for food.

v. 16. ינועון must be taken in connection with הניעמו in v. 12. There the Psalmist prays that God will cause his enemies to wander. Here they are represented as so wandering.

id. *Unless they are fed to the full they murmur*. So the LXX.; and when we remember how often, in the books of Exodus and Numbers, the Israelites are said to have *murmured* (the same word), for this same reason, viz. that

they were not fed to the full,—it can hardly be doubted that this is the right rendering.

See about the *greedy dogs that cannot have enough* in Isaiah lvi. 11, where also we find an illustration of the force of *המה* at the beginning of this verse. It points out the thing intended by the simile. In Isaiah lvi. 11, as dogs know no satiety, so *these* are pastors that have no understanding.

In this Psalm, as dogs wander for food, so literally do *these* men.

v. 18. *עזי אליך אומרה*. If this reading be retained, we may compare *עזי וזמרת יה* in Ps. cxviii. 14. I am inclined to think that it should be retained, because of its connection with the *אשר עזך* of the preceding verse. Otherwise there is a great temptation to adopt one and the same reading here and in v. 10.

It would appear from this Psalm that such singular variations are sometimes intentional; and this must be borne in mind in other cases where the intention is not so clear. For this reason I am not disposed to reduce the reading of the next verse, *אלהי חסדי*, and that of v. 11,

אלהי חסדו, to one and the same expression. They seem to be two independent expressions, with different meanings.

One cannot but acknowledge, however, that the text of this Psalm is in a somewhat unsatisfactory state.

## PSALM LX.

The mingled tones of triumph and of dejection, found in this Psalm, cannot be better explained than by assuming the historical truth of the title. See the circumstances briefly related in 2 Sam. viii. During David's absence, in his wars against Syria, the Edomites seem to have invaded his territory. Creeping upward along the Eastern shore of the Dead Sea, they would cross the Jordan at the most convenient place, probably by the same ford by which the Israelites had passed over,—“right against Jericho,” as it is said in Josh. iii. 16. The territory thus invaded would be that of the tribe of *Benjamin*. The import of this observation will be found in my note in v. 7 of this Psalm. The observation is confirmed by the note on v. 9.

Let me remark, in passing, that 2 Sam. viii. 13, should be thus rendered :—" And David gat him a reputation (after that he had returned from smiting the Syrians) in the valley of salt—eighteen thousand (*slain*).” Our Authorized Version would lead one to suppose that the *Syrians* were smitten in the valley of salt. The discrepancy in the numbers as given here and in the title of the Psalm, need not be considered. Numerical accuracy was not much thought of by the Hebrews.

v. 5. יִין תִּרְעֵלָה. In Isaiah li. 17, 22, כּוֹס הַתִּרְעֵל.

v. 6. נָם לַהֲתַנוּכָם, *a banner to betake themselves to : to flee to : to rally around*. It must not be assumed, from this expression, that נָם is derived from a root denoting *flight*, or *refuge*. The root expresses rather the idea of *lifting up*, and is akin and equivalent to נָשָׂא.

On the other hand, it must not be assumed, as by Delitzsch, from this meaning of נָם, that הִתְנַחֵם means *to lift oneself up*. The verb is a denominative from נָם.

id. קָשָׁה. The Lxx. and the Syr. read קָשָׁה,



which they took for a noun singular, meaning *a bow*, or collectively *bowmen, archers*.

Adopting their reading, I would take it as fem. plural of קָשָׁה, with the meaning of *hardships, adversities*. This seems probable,—

(1) As connected with the קָשָׁה of the preceding verse, thus:—*Thou hast showed Thy people hardships,—Thou hast given them a standard around which they may rally from before the hardships.\**

(2) Because, reading קָשָׁה and taking it to mean *truth*, it is impossible to render the expression מִפְּנֵי קָשָׁה *because of the truth*. Whereas מִפְּנֵי is precisely the appropriate word to denote *from the face of* an enemy. See v. 4 of the next Psalm.

(3) Because, if קָשָׁה, in the sense of *truth*, had been the reading of the Syriac translator, it could hardly have escaped his notice, since the word seems peculiarly Aramaic.

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\*Hammond says,—“The word קָשָׁה doth here surely relate to the קָשָׁה of the preceding verse.” He supposes only an alliteration;—but, upon this supposition alone, קָשָׁה is a more probable reading than קָשָׁה.

It is indeed possible that the Syriac translator might read קשט, and that he might take this word to mean *a bow* or *bow-men*:—the ט and the ת being found almost indiscriminately in the Aramaic forms of these words. But this is possible only on the supposition that he did not know that for such meanings קשת is the only Hebrew form. Yet this he surely must have known; and, with this knowledge, he would be led to take the unusual Hebrew word קשט with the other meaning,—i.e. the alternative Aramaic meaning,—viz. of *truth*. If he in any doubt, he might have retained 17, 22, consonant ט, with an equivocal meaning in his own dialect. Since he did neither the one nor the other, we may presume that he read קשת rather than קשט.

v. 7. יִדִּידִךְ. This is the epithet expressly appropriated to the tribe of Benjamin by Moses, in his blessing of the twelve tribes: Deut. xxxiii. 12. This remark has the more weight from the fact that the word is of very rare occurrence: One place of its occurrence is in Jer. xii. 7, where the reference is probably to Anathoth, of the tribe of Benjamin.

id. *Save with Thy right hand.* Upon the supposition that the tribe of Benjamin was in peril, it is not perhaps fanciful to see here an allusion to the name *Son of my right hand*.

v. 8. *Upon a divine assurance of victory, I (Da id) will exult &c.*

id. אֶחָלַק שָׁכֶם. *I will divide (my forces) at Shechem.* The verb, for this meaning, must be pointed as Niphal. See Gen. xiv. 15, where *Joë* and of Abram that *he divided himself* (i.e. (2)<sup>s</sup>) *against them*: וַיִּחַלֶּק עָלֵיהֶם.

mean *tri* must be remembered that David and *sion* שִׁיֹן were returning from their Syrian campaign. שְׁנֵי הַמַּחֲנֵי would be divided between these two.

Shechem and Succoth are mentioned as the bases of the divided forces: the one on the West, the other on the East, of Jordan. There seems to have been easy communication between the two places, since we read of Jacob fording the river at some point between them (Gen. xxxiii. 17, 18). It seems likely that David would lead his army from Shechem to drive the invaders back over Jordan, and that Joab would then descend from Succoth to pursue the fugitives.

It would appear that David did not join in the pursuit, after the invaders had recrossed the Jordan, since the victory at the Valley of Salt is attributed to Joab.

id. אֲמַדָּד. This Piel form is found only here and in 2 Sam. viii. 2, thus forming another link of connection between this Psalm and that history. The word seems to have had some technical military meaning ; as (perhaps) to extend a line of troops across the valley.

v. 9. Gilead, Manasseh, Ephraim, and Judah :—these are the complete surroundings of Benjamin, and are all mentioned as reliable auxiliaries. Now Benjamin was in such close alliance with Judah, that it certainly would have been mentioned amongst such auxiliaries if the seat of war had been anywhere else than in its own territory. It is perfectly natural that David having to expel an invader from Benjamin should count with exultation, as he here does, upon the fidelity of all the tribes bordering on Benjamin. Under the name of *Gilead* the two tribes of Gad and Reuben are comprised.

I would divide this verse thus :—“ *On my*

side is Gilead, and on my side are Manasseh and Ephraim : Judah (מִזְחָקִי) is the strength of my head." That is, I would take מִזְחָקִי to be an epithet of Judah ; and therefore we must look to the words which go before (מַעֲזֵה רֹאשִׁי) for the predicate :—this being, moreover, the order in which the predicates of Gilead and Manasseh appear.

id. מִזְחָקִי. " The reference is to Gen. xlix. 10 ; where, as well as in Numb. xxi. 18, the parallelism seems to require the meaning of *sceptre*." So says Dr. Perowne. I could not, however, assent to this, if I did not perceive a further reference in this place to Numb. xxiv. 17, 18, where it is said that the sceptre (שֵׁבֶט) that shall smite Moab shall also subdue Edom : where also it is added that *Israel shall do valiantly*, עֲשֶׂה חֵיל, --the very same expression that David uses in v. 14 of this Psalm, *Through God shall we do valiantly*, נַעֲשֶׂה חֵיל. It seems plain that in this expedition against Edom, Balaam's prophecy was present, naturally enough, to David's mind ; and he certainly seems to identify the מִזְחָק of Jacob's blessing (mentioned as it is in connection with שֵׁבֶט) with the שֵׁבֶט of Balaam's prophecy,

v. 10. Here, after mention of those upon whose help David could rely against his present enemies, comes contemptuous mention of those enemies. These three, *Moab*, *Edom*, and *Philistia*, are expressly mentioned in the corresponding history, 2 Sam. viii., as being subdued by David's arms.

It has been supposed that the casting of a shoe over Edom denoted symbolically the taking possession of it. But Dr. Perowne well observes that the giving of a shoe, "so far from being symbolical of taking possession, is symbolical of giving up one's rights." He gives as the meaning of this verse,—"*Moab is the vessel in which the master washes his feet: Edom is the slave to whom he throws his shoes to be taken away, or to be cleaned*,"—aptly comparing Matt. iii. 11.

id. *Shout over Philistia.* עלִי is here the construct form of על, as in the parallel place in Ps. cviii. There we read, *Over Philistia will I shout.* See the same word with the same meaning in Ps. lxxv. 14.

v. 11. מִי יִנְהִי, *Who will lead me.* The preceding verb being in the future tense, this may also have a future signification, by a not in-

frequent usage. See Gesenius, Heb. Gramm. § 124.

עיר מצור. See Ps. xxxi. 22. It is probably impossible to say what city is here meant.

Both the opening and the close of this Psalm seem to indicate that it was written (*a*) whilst the result of the contest was yet doubtful; and (*b*) under some apprehension of God's displeasure.

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PSALM LXI.

v. 6. *Thou hast given (me) the heritage of them that fear Thy name, sc. length of days, as specified in the next verse.*

This is in many places promised to those that fear the Lord. So Prov. x. 27, *The fear of the Lord prolongeth days.* Prov. xiv. 27, *The fear of the Lord is a fountain of life.* Prov. xix. 23, *The fear of the Lord tendeth to life.* So also Deut. vi. 2, *That thou mightest fear the Lord thy God, . . . . that thy days may be prolonged;* and Deut. xvii. 19, 20, with special reference to the King of Israel, *That he may learn to fear the Lord his God . . . . to*

*the end that he may prolong his days in his kingdom.*

v. 8. חסד ואמת מן ינצרהו. The word מן is usually taken to be the apoc. imperat. Piel of מנה. But neither the meaning thus assigned to מנה, nor the construction thus assumed, seems satisfactory.

It is also usually supposed that the LXX., the Syr., and the Latin Vulgate, read מן, since they render it by the interrogative pronoun. They must, however, have known that מן has no such meaning in Hebrew. It is therefore far more probable that they read מי.

The Chaldee read מיה (from Jehovah).

There is, therefore, reason to believe that the original reading contained the letters מי, together with some other letter or letters; and we may perhaps hit upon the right word by a comparison of this place with Ps. xl. 12,—thus :—

Ps. xl. 12. חסדך ואמתך תמיד יצרוני.

Ps. lxi. 8. חסד ואמת - מי - ינצרהו.

It seems to me not unlikely that we ought to read תמיד in the latter place, as in the former.



The initial ך of this word might easily have been confounded with the final ך of אמת, and so omitted; and the ך would be the letter which the Chaldee translator mistook for ה.

And thus the רמיד of the second clause of this verse will correspond with the עולם of the former clause.

### PSALM LXII.

v. 2. אָ, as used so frequently in this Psalm, is, I think, simply an interjectional form. Interjections are, for the most part, of demonstrative origin; and, as is well known, words of demonstration, indication, pointing out, &c. are in most languages connected with words of *holding, having, &c.* It is thus easily to be seen how the interjection אָ acquires that meaning of *limitation* which is in many cases rightly assigned to it. An obvious illustration is afforded by our English word "*hold*"!—an interjectional form with a power of limitation. In this Psalm, however, I see nothing in the word but the simple and almost unmeaning interjectional expression, *Ah!*

See the use of סך and שם in Hos. xii. 12, and my note on Ps. lxiii. 7.

id. דומיה. The idea of *silence* is not essential to this root. The same form of the same word is found in Ps. lxv. 2, where the idea of silence is plainly inapplicable. The succession of ideas seems to be (1) *subjection, submission*, (2) *patience*, (3) *patient waiting*. דום and דמם, and (in some cases) דמה, seem to be equivalents.

v. 4. חרת seems to be equivalent to חרת. It occurs only here.

v. 10. *Men of low degree are vanity, and men of high degree are liars, with cheating balances ;—together (high and low) they are of vanity.* So the LXX. Compare גם בני אדם in Ps. xlix. 2.

I take עלות for עולות, fem. pl. of עולה, (as in Ps. lviii. 3, and lxiv. 7) *frauds, iniquities*. It might be added that, whereas מאזני עולות might mean *balances accidentally uneven*, the expression מאזנים לעולות means *balances constructed for the purposes of fraud*.

With the sentiment of this passage compare that of Jer. v. 4, 5. In both places the

men of low degree are represented as indeed a mere vanity;—still, nothing is expected of them but vanity. On the other hand, the men of high degree, with their high pretensions, are more than vanity,—they are positive liars,—with standards purposely vitiated.

v. 11. *Trust not in wrong and robbery : put not a vain hope in your might ;—even when it (sc. your might) revives, set not your heart upon it.* Why ? Because (v. 12) *power belongeth unto God.*

נִרְבּ occurs also in Ps. xcii. 15, with the meaning of strength reviving in old age.

v. 13. *To Thee, O Lord, belongeth covenant-goodness, in that Thou rewardest a man according to his works.* See Prolegomena § 20.

### PSALM LXIII.

v. 2. אִשְׁחַרְךָ. Dr. Perowne says that this is to be rendered *I seek Thee*,—"not," he says, "as the E. V. *Early will I seek Thee*." He adds,—“The noun which signifies *the dawn, the early morning*, and the verb *to seek*, are both from the same root, and are both to be referred to the same primitive idea. The meaning of

the root is *to break in*, and hence this in the verb passes into the signification of *seeking* (earnestly), and in the noun *the dawn* is so called as that which *breaks in* upon the darkness."

To me this appears far from satisfactory, though it is backed up by the authority of Gesenius. For, in the first place, there is no warrant whatever, so far as I know, for assigning to the root the idea of *breaking*. Then, it is only by the most roundabout way that we can connect the idea of *seeking* with that of *breaking in upon*. The sequence of ideas seems more likely to be this :—(1) *awakening*, (2) *watching*, (3) *watching* in the sense of *looking out* : thence (4) *seeking*.

In the first place, the morning is the *awakening*. Then to *wake* and to *watch* are modifications of the same idea, as the English words are modifications of the same root. Here too we may adduce the Syriac שָׁחַר, *to watch*. The remaining stages of meaning follow each other naturally enough.

If this be the true account of the verb, it may excite surprise to find it followed by an accusative of the thing sought, because the idea

is not that of waking a person, or watching a person, but waking *for*, or watching *for*, a person. Occasionally, however, we find what is probably the full and original construction, viz. with ל or אל of the thing sought for. The transition from this construction to the other may be seen in Prov. xiii. 24, שחרר, where Gesenius admits that “the suffix must be regarded as in the dative.” One may therefore take אֶשְׁחַרְךָ here to mean *I will awake for Thee* :—a meaning which is as well expressed by our English Version, *I will seek Thee early*.

Compare the use of בָּקַר, as in Ps. xxvii. 4.

id. כִּמָּה. The word occurs no-where else, and its meaning can be conjectured only from the context, since the cognate languages throw but little light upon it. The Syriac כִּמָּה is the representative of Heb. שָׂגַע in Deut. xxviii. 28 and 34 :—this Hebrew word being appropriated to denote such *madness*, or *ecstasy*, as accompanied a divine inspiration, or a demoniacal possession.

Now it was supposed that the soul was then more susceptible of such influences when the bodily powers failed. It is therefore very probable that the

word כַּמָּה here denotes such bodily weakness, languor, or faintness, as preparatory to that *vision* of the Almighty mentioned in the next verse. It will be remembered that it was when St. Peter was faint with hunger that he fell into the trance wherein he saw the vision which taught him to call no man common or unclean. Still more to the present purpose is the case of Balaam, who *heard the words of God, and saw the vision of the Almighty, falling into a trance, and therein having his eyes opened* to behold that great sight. See Numbers xxiv. 4 and 16, and observe the use of the words חִזָּה and מִחִזָּה.

v. 3. *So*, (i.e. with such ecstasy as is mentioned in the preceding verse)—*So have I seen Thee*: The word חִזָּה, here, is the appropriate word for such vision. The Psalmist seems to distinguish between such spiritual vision and that which he denotes by the word רָאָה. With his bodily senses he can see (רָאָה) God's power and glory. It is only with the spiritual and spiritually exercised sense (αἰσθητήρια γεγυμνασμένα) that he can see (חִזָּה) God.

v. 4. *Thy loving-kindness is better than life*. This is a continuation of the idea of

spiritual power increasing with the decrease of bodily power. So too is v. 6,—*My soul shall be satisfied as with marrow and fatness*, however my bodily requirements may be unsatisfied.

Though God's love is better than this life, yet it is *in* and *with* this life that God is to be praised. With the lips, and the uplifted hands, the inner devotion of the soul is to be manifested,—vv. 4, 5, 6.

v. 7. Gesenius is probably right in assigning to the word סָס a demonstrative origin. A demonstrative or interjectional meaning may be retained here; though perhaps it would be better to regard the word in this place as the usual introduction to a rhetorical question.

v. 9. דָּבַק is followed by אֶחָרִי in Jer. xlii. 16.

v. 10. Delitzsch would render, *These to (their own) destruction seek after my soul*. Our English Version, *Those that seek after my soul to destroy it*, is not very justifiable syntactically, but is warranted by the consideration that no previous mention of *enemies* has been made in this Psalm. But for this consideration, the reading and rendering of the LXX. (ἐλθόντων—לְשׂוֹא)

μάρτυν) would be preferable :—*In vain do they seek after my soul.*

v. 11. The expression הגיר על ידי הרב is found also in Jer. xviii. 21, and Ezek. xxxv. 5.

id. זעלים, *jackals*. The word *jackal* is probably derived (through the Arabic, and the Spanish *chacal*) from this word.

v. 12. They who swear by God challenge the utmost test of their sincerity and truth. They are therefore here mentioned in contrast with those who speak lies.

There is an appropriateness in the use of יהלל which we shall miss, unless we retain something of the primary meaning of הלל. That meaning is, *to be bright*, or *clear*; and though the idea advances in Piel to that of *singing*, *celebrating*, *praising*, and in Hithpa. to that of *boasting*, *exulting*, yet even here the primary meaning frequently becomes prominent. Thus the Piel הלל דברו, means, I have no doubt, *to make one's cause clear*, as in Ps. lvi. 5, 11. And, in the Psalm before us, they who swear by God, —or, as we might render it, they who are sworn



unto God—shall by God be *cleared* from all imputations of wickedness. See note on Ps. lxiv. 11.

The same idea is expressed in other words in Ps. xxxvii. 6, *He shall bring forth thy righteousness as the light, and thy just dealing as the noon-day.*

The contrast is, thus, between those who, swearing by God, are able to clear themselves, and those who, convicted of telling lies, have their mouths stopped. St. Paul, in his Ep. to the Romans (iii. 19), speaking of this contrast between justification and conviction of sin, uses this same metaphór:—*ἵνα πᾶν στόμα φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ.*

This confident boasting in God is spoken of as the privilege of those who swear by His Name, in Deut. x. 20, 21, where, after the commandment, *Thou shalt swear by His Name*, it is immediately added, *For He is thy confident boasting* (יהללהו).

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## PSALM LXIV.

v. 5. וְלֹא יִרְאוּ. The Syr. read the verb as Niph. of רָאָה, “*and are not seen.*”

v. 6. *They plot for the laying of snares.* So in Ps. lxi. 27. The word in these places seems to mean *to talk together for (ל) some purpose*, with perhaps some reminiscence of the antecedent idea of *calculating*. We are therefore warranted in rendering it as above. So Dr. Perowne, *They reckon how they may lay snares.* See also the note on Ps. lix. 13, 14.

id. מִי יִרְאֶה לָמוֹ. This has been regarded as an indirect question, *Who sees them?* of which the direct form would be, *Who sees us?* But I cannot so regard it, since לֹא רָאָה does not mean *to look at*, as Dr. Perowne thinks. The very place to which he refers as warranting such meaning, viz. 1 Sam. xvi. 7, suggests rather that of *having respect to, considering, caring for*. And so, as I conceive, in this place, *Who careth for them?* *Who looketh after them?* sc. the victims of the plots.

v. 7. תִּמְנוּ. Instead of this reading there seems some authority for תִּמְנוּ. The LXX. and

the Syr. read רָמוּ. If we adopt this reading, the meaning will be—*They have brought to perfection a device well devised*, or, as we might say, an *exquisite device*,

v. 8. *But God hath shot at them with an unexpected arrow*,—חֶץ פִּתְאוֹם, like פֶּחַד פִּתְאוֹם in Prov. iii. 25. So also the Syriac.

id. הֵיוּ מִכּוֹתֵם may be rendered, *They are their own\* plagues*, in accordance with what is said in the next verse about their own tongue (the envenomed arrow, the bitter word) being turned against themselves. But I should prefer to read הִיָּה instead of הֵיוּ, and to translate,—*He* (i.e. God) *is become their plagues*; comparing the remarkably similar expression in Hosea xiii. 14,—

אֱהִי דְבַרֶּיךָ מוֹת אֱהִי קִטְבְּךָ שְׂאוֹל

*O death, I will be thy plagues : O grave, I will be thy destruction.*

The LXX. read the plural verb, הֵיוּ; but it is easy to see how the strangeness of such an expression as הִיָּה מִכּוֹתֵם,—which would be almost inexplicably strange to us, but for the passage in Hosea—would tempt to the substitution of a plural verb, to which מִכּוֹתֵם should be the nominative.

The words are altogether omitted in the Syriac Version.

v. 9. ויכשילוהו. Upon Kimchi's explanation, viz. *They shall make it* (sc. their tongue) *to fall upon themselves*, Dr. Perowne remarks that "in this case the suffix ought to be feminine, as the noun (*tongue*) is." This difficulty is avoided by taking קוץ as the noun referred to,—the arrow that is made to recoil upon themselves.

A more serious difficulty is that the Hiph. of כשל means *to cause a man to fall*, which is a very different thing from causing something to fall upon him. There is no authority whatever for this latter meaning.

Taking the reading as it stands, it may be rendered,—*And He* (God) *shall cause him to fall: their own tongue (is turned) against themselves.*

We must, however, suspect some serious corruption of the text; since, apart from the difficulty of the text as it stands, the LXX. and the Syriac read something widely differing from it, and from the reading of each other.

v. 11. *The true-hearted shall clear themselves,—shew themselves clear,—be justified.*

This meaning of the word ירהללו, which I have assigned to it in the last verse of the preceding Psalm, is equally appropriate here, viz. as against the slanderous tongue, which is so prominently the subject of this 64th Psalm.

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PSALM LXV.

v. 2. דמיה. See note on Ps. lxii. 2.

The meaning of this verse seems to be,—  
*Quiet yet exulting confidence waits for Thee, O God, in Zion, and (thus, by the sacrifice of praise) to Thee shall the vow be performed.*

See Ps. l. 14. *Sacrifice to God praise* (תודה) *and (thus) perform thy vows.* See also v. 23 of the same Psalm,

The LXX. and the Syr. seem to have read נאווה תהלה, as in Ps. xxxiii, 1.

The Latin Vulgate gives the second clause of the verse thus:—*et tibi reddetur votum in Jerusalem.*

v. 3. עדיך, *ad te tandem.*

id. בשר. This word gives the key-note of the Psalm. See the very distinct meaning with

which the word is used in Gen. vi. vii. and viii. In Gen. vi. 3 we find the first notice of the distinction afterwards so thoroughly observed between the *flesh* and the *spirit*:—the distinction of the flesh as *lusting against the spirit*, and the *spirit against the flesh*:—of the *carnal* mind as at enmity with God. The distinction, to the Jewish mind, would be between those with whom the Spirit of God remained, i.e. the Jews themselves, and all else:—the *all else* including not only all other men, but all animated beings. Thus St. Paul distinguishes between *the whole creation* and those who have received the first-fruits of the Spirit.

Now this is just the distinction that is observed in this Psalm; and I call attention to it the more expressly as serving to show the very admirable largeness of heart that characterises the writer.

The first verse of this Psalm expresses the privilege of God's chosen people. This privilege is summed up in the one word *Tehillah*, expressive of confidence within and of defiance to all without. This is the privilege of the blessed ones who are spoken of in v. 5,—of those whom

*Thou choosest and bringest near* (תקרֶב) *to Thyself*: the privilege that is described in the same terms in Ps. cxlviii. 14, where God is said to be the *Tehillah* of all His saints, even of the children of Israel, of the people *nigh unto Him* (קרֶבו). See also Deut. x. 21.

II. contrast with this exulting *Tehillah*, comes, in v. 3, the suppliant *Tephillah* of all *flesh*. And it is in sympathy with this *creature that groaneth and travaileth in pain* that the Psalm proceeds:—*To Thee at length even this rebellious flesh shall come*. And, as though in coming it were already accepted and blessed the Psalmist goes on to exult, first indeed with the chosen and favoured few, and then with all the works of God, animate and inanimate. It seems as if he longed “*to break his birth’s invidious bar*,”—to burst through the exclusive barrier which his countrymen so selfishly maintained:—to cast in his lot and to share his hope with all the ends of the earth, and with those across the sea:—yea, to shout, to clap his hands, and to sing, in harmony with the hills, the forests, the flocks and herds, and the waving fields of corn.

v. 4. With דברי עונת here, Comp. דברי מרמות in Ps. xxxv. 20, דברי אמתיו in Ps. cv. 27 ; and דברי נפלאתיך in Ps. cxlv. 5,

id. ממני מני. But the LXX. read מנו for ממנו, and this seems preferable :—the Psalmist classing himself with those whose iniquities prevailed against them.

The idea of this verse will be unfolded by observing the distinction between עון and פשע which I have elsewhere indicated. See Prolegomena §§ 24, 25. The עון, together with חטאת, is common to all mankind. The פשע is the transgression of a covenant, specially of that covenant which God had made with the Israelites. It seems strange to say, in one breath, *iniquities prevail against us : as for our transgressions, Thou shalt pardon them.* But this is precisely the sentiment to be expected here :—it is precisely the distinction to be observed, from the Psalmist's point of view as I have described it above. Associating himself with all mankind, he asserts that sin, or iniquity, is their common foe. To that sin the Israelites had, for the most part, added פשע,—transgression of the covenant. Till such transgression



was expiated, the relation between the Israelites and God was not the same as between all mankind and God. To put Jew and Gentile on the same footing, so that God might *conclude all under sin that He might have mercy upon all*, it was first necessary that the כָּשֶׁע of the Israelite should be expiated. This verse, then, indicates the means whereby all those with whom the Psalmist desires to sympathize, might be "*concluded*" in the one category of *sinner*s.

v. 5. אֲשֶׁר־יִבְחַר וְתִקְרַב.

With these words compare Num. xvi. 5, אֵת אֲשֶׁר יִבְחַר בּוֹ יִקְרִיב אֵלָיו.

The ellipsis in אֲשֶׁר־יִבְחַר is unexampled. The examples usually adduced are merely of the ellipsis of the relative. This is of both relative and antecedent. It is therefore very different from such a construction as אֲשֶׁר־הִגְבִּיר in Ps. xxxiv. 9. One is almost tempted to assimilate it to Num. xvi. 5, by omitting the י of אֲשֶׁר.

Taking the text as it stands, we are at liberty to supply an antecedent and relative of any number or person that may suit the con-

text. I would therefore assume the first person plural,—*Blessed are (we whom) Thou choosest.* The meaning of the passage will thus be sufficiently clear, though there is probably some fault in the text. The blessedness spoken of has reference to the preceding verse. It is the blessedness of *those whose iniquity is forgiven and whose sin is covered.* It is to be taken also in connection (by some missing link) with this 5th verse; as if it were, *Blessed are we whom Thou choosest and bringest near to Thyself, to dwell in Thy courts &c.*

אשרינו אשר תבחר בנו ותקרב לשכן חצריך

The reading of לשכן instead of ישכן has some MS. authority, and it seems certainly to have been the reading of the Syriac translator. It is preferable. *To dwell in Thy courts means that we may dwell &c.,* in accordance with which the Psalmist proceeds,—*That we may be satisfied* (נשבעה).

v. 6. נוראות does not necessarily mean *terrible things*, but rather *wonders, miracles.* The word is commonly used, as Dr. Perowne observes, “of God’s great acts wrought in behalf

of Israel." See how it is represented as the grounds of *Tehillah* in Deut. x. 21.

id. בַּצְדָק. Gesenius gives a long list of places in which צדק and יִשְׁע, or צדקה and יְשׁוּעָה, are mentioned together in such a way as to shew that both are alike regarded in the same category as *blessings*, or *states of blessedness*. He therefore assumes for צדק a meaning of *welfare*, *felicity*. This, however, is unnecessary, if we bear in mind that the Israelites regarded the state of righteousness as a state of moral and spiritual health, and therefore of happiness. It must be also borne in mind that this righteousness was the state of all who were not guilty of breaches of the covenant:—that even the sacrifices for sin, as prescribed under that covenant, were *sacrifices of righteousness*, as distinguished from the special sacrifice, the Trespass-offering, that was instituted specially for the expiation of breaches of the covenant.

It is in this light that I understand בַּצְדָק in this verse. So long as we are within the covenant, we are *on the ground of righteousness*. So long, God is the *God of our salvation, working wonderfully for us*.

Here comes a sudden extension of the view from the limited area of the chosen people to that whose horizon is formed only by the ends of the earth and of the sea.

v. 10. תכין דגנם כי כן תכינה. Since דגן is masculine the ה of תכינה cannot be referred to it. The LXX. took the whole word as the noun subst. תכינה, ἔρποιμασία. And, so taking it, I think we may detect here a play upon the words דגן and תכינה, if not a fanciful etymology such as the Hebrews were prone to imagine. Or it may be that these words introduce the description contained in the next verse,—*Thus is the preparation* (So the LXX.), *watering the furrows—settling the ridges &c.*

v. 12. *Thou hast crowned the year with Thy goodness.* Since עמר is usually followed by two accusatives, viz. of the person crowned and of that wherewith he is crowned, a difficulty arises here from the apparent *status constructus* of שנת. I am inclined to think that the word is not in the construct state, but that it is a variation from the ordinary form שנה, just as the word שנה, *sleep*, appears, in Fs. cxxxii. 4, in the form שנת. Compare also זמרת and נחלת.

The idea of *crowning*, here, is not equivalent to *consummation*. The sentiment is rather to this effect, viz. that the *circuit* of the year had been *accompanied* by God's goodness. With this agree the following words, מעגליך ירעפו דשן, which we may freely but quite accurately translate,—*Fatness has been dropped down at every stage of Thy revolving progress*, sc. through the circling year.

The LXX. give—τὰ πεδία σου πλησθήσονται πριότης. The Syriac took מעגל as i.q. עגל, and read דשן instead of דשן; giving—and *Thy calves shall be filled with grass*.

But a consistent idea will appear throughout the passage as it stands, if we consider that עמר means *to surround by revolving*, and that עגל means *to revolve*.

v. 13. *They drop* (sc. all the stages of Thy circuit drop) *upon the folds of the pasture*.

So we are almost compelled to translate, since the word דשן is always elsewhere used of *dropping from above*. So that we are not warranted in taking the words to mean that the pastures themselves drop, as it were with exuberance of fatness.

The want of a preposition before נָזַר presents no serious difficulty. If for the expression *drop down* we substitute the word *sprinkle*, the two usages of the Hebrew verb will be illustrated. I therefore propose the following as a translation of these two verses :—

*Thou encirclest the year with Thy goodness, and the onward rolling stages of Thy progress (sc. through the year) sprinkle fatness. They sprinkle the folds of the pasture, &c.*

This is plainly identical in meaning with both our English Versions. I have only tried to present more distinctly that which appears to be the leading idea of the Hebrew, viz. that God's goodness has accompanied, by a corresponding revolution, the revolution of the year.

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PSALM LXVI.

v. 2. It is remarkable that the כבוד of the second clause is not pointed as in stat. constr. with תהלתו, which might have been expected in correspondence with כבוד שמו in the first clause. The Syriac Version recognizes the status constructus in both clauses, but instead of שִׁמּוֹ in the second, repeats the זמרו of the

first. The LXX. seem to have read according to the punctuation of our text in the second clause—omitting the כבוד of the first. Again—two MSS. of Kennicott omit the שימו of the second clause, as if it might be an accidental echo of the שמו of the first.

Taking the text as it stands, the expression כבוד שימו ought, no doubt, to be followed by ל of the person to whom glory is rendered, as in Josh. vii. 19 and Isaiah xlii. 12; with which latter place this may be compared. In this quotation from Isaiah, תהלה instead of being dependent upon כבוד is co-ordinate with it, in a parallel clause. It is perhaps owing to these considerations that in the punctuation of our text כבוד is not taken as in stat. constr. with תהלתו.

It is hereupon to be considered whether the first two words of the next verse ought not to be taken into this. We might then compare this place (*a*) with Isaiah xlii. 12, (*b*) thus:—

(*a*) שימו כבוד (תהלתו אמרו) לאלהים

(*b*) ישימו ליהוה כבוד ותהלתו באיים יגידו

I have enclosed two words of *a* in brackets,

in order to indicate the dislocation of the construction, concerning which I refer the reader to my notes on Ps. lxviii. 24, and Ps. xlv. 6. The meaning will be,—*Render glory to God, Speak ye His praise.*

For this use of אָמַר, see Ps. xl. 11, together with which Gesenius places also Isaiah iii. 10. Probably another example is to be found in Ps. xxix. 9 ;

It is unnecessary to point out the relief which is thus afforded to the sense of the next verse. The words, *Say unto God, O how wonderful, &c.*, are surely self-condemned.

v. 3. *How wonderful art Thou in Thy doings !*

id. יִכָּחֵשׁ לִךְ, *Shall fail before Thee.* There is no idea of *feigned* submission, as some suppose. See note on xviii. 45.

v. 6. שֵׁם נִשְׁמַחָה בּוֹ. Dr. Perowne scrupulously, and very rightly, advocates the optative meaning for this optative form. “*There let us rejoice in Him. There,* pointing as it were to the field in which God made bare His arm.”



It would not perhaps be unwarrantable to render שם by *therein*, sc. in God's wonders.

v. 7. In Ps. lxxviii. 7, the סוררים are mentioned, as here, in connection with the departure of Israel from Egypt.

v. 10. *Thou hast tried us—Thou hast purged us.* See note on Ps. xvii. 3, for the distinction between these words. In this place, the trial, (ברון), the process of refinement, consisted in Israel's passing through fire and water, &c., vv. 11 and 12. The result of the trial, the actual state of refinement (צרף), is expressed at the end of the latter versé,—*Thou broughtest us forth to plenty.*

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### PSALM LXVII.

This Psalm is an amplification of the formula of blessing given in Num. vi. 24, 25, 26. At the end of that formula it is said, *They* (sc. Aaron and his sons) *shall put My Name upon them* (sc. upon the children of Israel).

It has been already shown, (See Ps. lix. and elsewhere) that by *God's Name* is most usually meant *God's reputation amongst the heathen*. It is upon this theme that the Psalmist

amplifies the three-fold blessing of Num. vi. 24, 25, 26,—a theme suggested by Num. vi. 27.

The writer prays that *God will shew favour to His people, and cause His face to shine upon them*, with this object in view, viz. that *His way may be known in the earth* (בְּאֶרֶץ as in v. 5) and *His Salvation* (sc. the Salvation wrought for Israel) *amongst all the heathen*.

So again, in the last verse, God's special blessing of His people is mentioned as a cause, if not of *fear*, yet of *reverential wonder*, to all the ends of the earth.

We find in the Psalm mention of עַמִּים, לְאֻמִּים, and גּוֹיִם. The last two terms denote equally the heathen nations. The plural עַמִּים has also often the same reference, whereas the singular עַם is most usually appropriated to God's people, Israel. It seems, however, extremely probable that the plural form, as it occurs in this Psalm, ought also to be thus appropriated to Israel. Because, in the first place, the heathen are undoubtedly denoted by the other two terms; so that, unless Israel is denoted by the first, it is not mentioned at all. Moreover, in the ancient and oft-repeated

formula, *That soul shall be cut off from his people*, the word *people*, (beyond all doubt denoting Israel exclusively) is invariably in the plural,—עַמִּים. This is mentioned by Ewald (*Antiquities of Israel*, 278) as “a standing witness to the ancient feeling that Israel had grown up out of many nations, i.e. clans or tribes.” However this may be, it is certain that this plural form was anciently appropriated to Israel, as the singular form was subsequently; and we may therefore not unwarrantably assume that in this Psalm the ancient usage is maintained.

Lastly, if, in v. 5, עַמִּים and לְאֻמִּים had been used indifferently to denote the heathen, it would have been superfluous to have added בָּאֶרֶץ to the latter. The addition either serves to emphasize the distinction between God’s people and other people, or it serves no purpose at all. And, however this may be, the לְאֻמִּים being so emphatically marked as *in the earth*, we may presume that the עַמִּים were not so regarded. They were the people of God, as distinguished from the inhabitants of the earth.

If this view be correct, then verses 4 and 6 refer exclusively to Israel. And the sentiment

of v. 5 will be that of the Song of Moses, Deut. xxxii. 43, as quoted by St. Paul, — *Rejoice ye Gentiles with His people*. The cause of joy to the Gentiles is two-fold, as arising both from what they witness of God's dealings towards His people, and from what they experience of His guidance of themselves.

In Ps. xlviii., which is entirely occupied with the thought of God's dealings with Israel as observed by the heathen, the writer concludes with the exulting assertion, — *This God is our God*. So in this Psalm, of which the subject is the same, it is God, *even our God*, that doth bless us.

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### PSALM LXVIII.

“AU nombre des monuments les plus anciens de cette poésie traditionnelle, il faut mettre le psaume *Exsurgat Deus* (68), admirable série de fragments lyriques, portant tous un caractère marqué de circonstance, tous relatifs à un même sujet,—l'arche, sa marche dans le désert, le triomphe de Jéhovah, et sa protection sur son peuple.”—*Renan, “Langues Semit.”* p. 123.

To M. Renan's account of this Psalm

I have only to add that the compilation of these fragments seem to have been made for some comparatively recent purpose. It is, however, only towards the end of this Psalm that such purpose appears, and then so faintly as to leave us in doubt as to its character. The most probable opinion seems to me that the compilation was made in celebration of the great overthrow of Edom at the Valley of Salt. See notes on Ps. lx. This occasion was most suitable for such a retrospect, and would suggest just what we find—viz. prominent mention of Edom's inveterate obstinacy.

The opinion that this Psalm was composed, or compiled, to celebrate the removal of the Ark to Mount Zion, seems to me to be discredited by the fact that another Psalm is assigned to this occasion in the Chronicles.

To ascertain the occasion of the composition, as we now possess it, is not to me, however, so much an object as the following up of the allusions to the early history of Israel in which this Psalm abounds; and the identification of the various fragments of which it consists

with those snatches of ancient song which are found lodged here and there amongst the historical records of Israel.

It is difficult to detect any principle of coherence in what appears at first sight a mere jumble of traditional jingles. And I must admit that it is only upon the supposition that the defeat of Edom under David was the occasion of the compilation that I can trace any continuous line of thought. Even so, there is a serious breach of continuity caused by verses 13, 14, and 15, which seem plainly to refer to the defeat of Sisera as celebrated in the Song of Deborah. That song, however, like this Psalm, consists in great measure of echoes of still older poetry. And it may be that these three verses, which seem to be suggested by that Song, are, with the Song itself, to be referred still further back.

The translation which I now give is intended only to facilitate reference to the text in the perusal of the notes.

2. Let God arise, and let His enemies be scattered : let them also that hate Him flee before Him.
3. As smoke is driven away, so do Thou drive them away.  
As wax is melted before the fire, so let the ungodly perish from before the presence of God.
4. And let the righteous rejoice and exult before God ; yea, let them be merry in their rejoicing.
5. Sing unto God : praise-upon-the-harp His name. Cast-up-a-way for Him that rideth through the deserts, (declaring Himself) by his name Jah ; and exult before Him.
6. A Father of the fatherless and a Judge of the widow, is God in His holy home.
7. It is God that causeth the lonely to dwell in a house, that bringeth forth prisoners into happy liberty :—but, behold, stubborn enemies dwell in the desert (sc. through which liberated Israel has to pass).
8. O God, when Thou wentest forth before Thy people,—when Thou marchedst through the wilderness,
9. The earth trembled,—moreover the heavens dropped from before God,—this Sinai (trembled) from before God, Israel's God.
10. With a shower of free gifts, (sc. *manna*,) O God, didst Thou rain down upon Thine inheritance, and when it was fainting Thou didst refresh it with Thy living creatures (sc. *quails*).

11. Therewith are they filled ;—Thou, of Thy goodness,  
O God, makest provision for the poor.
12. The Lord (Adonai) giveth the word : the women who  
proclaim it are a great host.
13. Kings of hosts do flee, do flee ; and the stay-at-home  
(Issachar) divideth the spoil,
14. What though you (Issachar) lie between the sheep-  
folds, as if they were the wings of a dove, (yourself  
the dove) that is covered with silver, and whose fea-  
thers are yellow gold ;
15. When the Almighty (Shaddai) scattered kings therein  
(sc. within the borders of Issachar), in Salmon there  
is (as it were) snow.
16. O you goodly mountain, you mountain of Bashan : O  
you mountain of fatness, you mountain of Bashan.
17. Why this suspicion, O ye fat hills ? This is the hill  
that God hath desired for his sojourning : yea Jehovah  
shall abide (in it) for ever.
18. God, with twice ten thousand chariots, the Lord  
(Adonai) with manifold thousands of His saints, hath  
come from Sinai.
19. Thou hast gone up to the height, Thou hast led cap-  
tives in captivity, Thou hast received (or rather  
given) gifts in Edom, yea even amongst the stubborn  
enemies, that it (sc, the height of Edom, Mount  
Seir) might be a habitation for God Jehovah.
20. Blessed be the Lord (Adonai) who daily pardoneth us :  
this God is our salvation.



21. This God is to us a God of salvation; but (on the other hand *i.e.*, towards the enemy) to the same Jehovah Adonai belong the fountains of death.
22. Behold (accordingly) God smiteth the head of His enemies, the head of Seir who continueth still in his (old) offence.
23. The Lord (Adonai) hath said from Basan I restore, I restore from the depths of the sea.
24. That thy foot,—yea also the tongue of thy dogs—may be dipped (?) in the blood of thine enemies.
25. They (sc. the enemies) have marked, they have seen Thy goings, O God,—the goings of my God, my King, with His saints.
26. The singers go before, the minstrels go behind, in the midst are the maidens beating their tabrets.
27. In the congregation bless ye God, even the Lord, from the fountain of Israel.
28. There is little Benjamin (who was afterwards) their devastator, the princes of Judah (afterwards) their thunderbolt, the princes of Zabulon, the princes of Nephtali.
29. Thy God hath appointed that which is the glory of thy strength (sc. the ark of the covenant); confirm, O God, that which Thou hast wrought for us.
30. For Thy temple's sake, up to Jerusalem shall Kings bring presents unto Thee.
31. He hath rebuked the beast of the reed (sc. Egypt), the herd of the bulls together with the calves of the

- people (*i.e.*, both high and low) which (*sc.* Egypt) humbleth itself so far as to offer pieces of silver:—He hath broken in pieces the people that delight in war.
32. There come fat ones out of Egypt: Cush yieldeth prompt submission unto God.
33. O ye kingdoms of the earth, sing unto God, praise-upon-the-harp the Lord.
34. (Sing) unto Him that rideth upon the heavens of heavens of old; lo He uttereth His voice, a mighty voice.
35. Ascribe ye the power unto God. His excellency is over Israel, and His power is in the skies.
36. Terrible (art Thou) O God (in Thy goings) from Thy holy places:—the God of Israel, it is He that giveth power and might unto His people. Blessed be God.

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## NOTES.

v. 2. See Numb. x. 35.

v. 3. Instead of תנדה, the LXX. and Syr. seem to have read ינדה (Niph.). This is preferable, as avoiding the abruptness of the introduction of the second person. Still, the reading of the text, as presenting some little difficulty, is therefore perhaps to be retained. It may pos-

sibly be referred to that imperative form of the preceding verse which is found in Numb. x. 35. In such connection it would be quite appropriate. *Arise, O God, and let Thine enemies be scattered &c. As smoke is driven away, so do Thou drive (them) away.*

v. 4. With סלו לרכב בערבות comp. Isaiah lvii. 14, and ישרו בערבה מסלה in Isaiah xl. 3.

v. 5. ביה שמו. This can hardly be understood, except by a reference to Exod. vi., where God says:—*I appeared unto Abraham, unto Isaac, and unto Jacob as God Almighty (באל שדי) but (by) my name Jehovah I was not known to them.* The omission of the preposition before שמי and its insertion before אל, in this passage, show the same construction as in the Psalm.

The appearance of this Divine name *Jah* in this place is remarkable. The passage in Exodus referred to above, is the introduction of God's solemn promise of deliverance from Egypt and of safe and triumphant conduct to the promised land. It is in connexion with these conspicuous events of Israelitish history that God is

to be known by His name Jehovah. Now, these events being the subject of the Psalm, the connexion of these events with this Divine Name being also expressly mentioned in this verse of the Psalm—it is remarkable that God is so frequently mentioned under the name of Elohim rather than under the name Jehovah. The only explanation that occurs to me is, that the Psalm (being a collection of ancient traditional fragments) belongs, on the whole, to the time when the promulgation of the name Jehovah was regarded as one of the things to be commemorated, but when the name itself had not superseded, in ordinary use, the old and less specific name of *El* or *Elohim*.

Id. Observe the use of the two forms, עלז here, and עלץ in v. 4.

v. 6. The mention of God as the Father of orphans and the Judge of the widow seems out of place here. It may be that these were proverbial epithets of God, introduced here as appropriate to the next verse, in which God is spoken of as providing a habitation (sc. in Canaan) for the desolate (sc. in the wilderness).

v. 7. Plainly referring to the deliverance of the Israelites from their captivity. For בִּישָׁרָה Comp. כִּשְׂרוֹן in Ecc. ii. 21, iv. 4 ; and v. 10. The LXX, render both words by ἀνδρεία. They also render יִשָּׁר, in Prov. xv. 20, by ἀνδρείος. They connected the root with יִשָּׁר and אִשָּׁר, of which it seems to be a cognate Aramaic form. כּוֹרְרִים. *Stubborn enemies inhabit the desert*, such as Amalek, Edom, &c. See v. 19. See also note on Ps. lxvi. 7. For צְחִיחָה see צְחִיחָה in Ezek. xxiv. 7, 8, and xxvi. 4, 14.

v. 8. Comparing this and v. 9, with Judges v. 4, 5, it is unnecessary to suppose that one was borrowed from the other, since probably both are to be referred to some common origin. The expression זֶה סִינִי must surely have originated at a time when Sinai and its wonders were in such recent remembrance as to be regarded as still in sight.

v. 9. For the construction, see note on v. 24.

v. 10. If we see here another link of connexion between this Psalm and the Song of Deborah, we shall be inclined to render גֶּשֶׁם נְדִבּוּת *"a shower of willingness,"* as though God had

poured willingness like a shower upon his inheritance ;—comparing Judges v. 9, and Psalm cx. 3.

Upon the whole, however, I feel more inclined to refer this and the next verse to the provision of food (manna and quails) for the Israelites in their wanderings. Under the same figure, these are said (in Psalm lxxviii. 24 and 27) to have been *rained down* from heaven.

נִדְבָר is very appropriately used in this connection,—the primary meaning of נִדָּב being probably the same as of נָטַף—viz., *to drop*, as rain from heaven, or honey from the comb,—*without pressure*. Hence the idea of *spontaneous* action, *freewill* offering, &c. Strangely enough, Gesenius traces these meanings to a primary idea of *impelling* !

Into this verse I would take in חִירֶךְ from the next verse, thus :—*When Thine inheritance was faint, Thou didst strengthen it with Thy living creatures*, (sc. the quails, as distinguished from the manna as mentioned in the first clause).

v. 11. For יִשְׂבְּעוּ בָהּ I would read יִשְׂבְּעוּ בָהּ, *They are satisfied therewith*, sc. with חִירֶךְ.

Thus in Ps. lxxviii. 25 it is said that God sent them food *to satiety* (לשבע), and in v. 29, that they did eat and were satisfied (וישבעו).

v. 14. אם תשכבו בין שפתים seems plainly to refer to the representation of Issachar in Gen. xlix. 14 as crouching בין המשפתים. Considering that in the Song of Deborah, with which this Psalm has so much in common, very honourable mention is made of Issachar (Judges v. 15), we can hardly avoid regarding this allusion to Gen. xlix. 14, as intended to remove the reproach that seems to be there implied. And in this view we are confirmed by the fact that in the Song of Deborah this same reproach is transferred from Issachar to the dilatory Reuben : “Why abodest *thou* (Reuben) בין המשפתים?”

This verse is introduced by אם, an interrogative used rhetorically as an emphatic negative. Instances of such use are frequent enough; but I would refer specially, as to the present purpose, to Judges v. 8. The following seems to me an adequate, though free, rendering:—*Is this your quiet crouching down* בין שפתים, *as between the wings of a dove (yourself*

*the dove) that is covered with silver, and whose feathers (are covered) with yellow gold?\**

There was certainly a reason why the tribe of Issachar should bestir itself on this occasion, since the battle or battles commemorated in the Song of Deborah, and probably referred to here, were waged chiefly within its territory. Perhaps some allusion to this is intended here and in the preceding verse. The stay-at-home Issachar divides the spoil,—i.e., without going beyond its own borders:—the flight of the kings being so determined and impetuous that no pursuit was necessary.

With regard to the meaning of שָׁפָתִים or מִשְׁפָּתִים—the derivation of the word, from שָׁפַת i.q. שָׁוַת, *to place or set*, shows how general the primary signification of the root is, and therefore in what various meanings the derivatives may appear. In the places cited above, the word may mean *sheepfolds* or *stalls for cattle*. In Ezek. xl. 43, it perhaps means *rows of stones*, upon which caldrons were placed.

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\* The mention of silver and gold serves to denote the *whiteness* of such parts of a dove as are white, and the metallic lustre of other parts.



v. 15. In the preceding verses the tribe of Issachar has been mentioned under a feminine form, first as the *stay-at-home*, and then as the *dove*. I therefore find no difficulty in rendering בַּה "in it," sc. in, or within the borders of, this tribe. *When the Almighty scattered kings therein.*

וְיִשְׁלַג בְּצִלְמוֹן. It seems strange that these words should so commonly be taken to mean, *as when there is snow in Salmon*. Whereas I suppose that snow in Salmon is very much like snow anywhere else. The statement is that something occurred in Salmon which resulted in an appearance as of snow. Guided by the context, we can hardly doubt that the strewing of the ground with corpses is intended. But why should this be likened to snow? Dr. Perowne says,—“the mention of the bones bleached and whitening the battle-field could only be possible at a time long subsequent to the victory.” This is true; but *bones* are not mentioned, nor is it necessary to suppose any allusion to them. The aspect of a battle-field immediately after the slaughter, is probably much the same all the world over, and in all times. And the words in

which Macaulay describes the scene of the battle of Aghrim, occur to me as appropriate to such a ghastly illustration. "One who was there," he says, "tells us that, from the top of the hill on which the Celtic camp had been pitched, he saw the country, to the distance of near four miles, *white with the naked bodies of the slain*. The plain looked, he said, like an immense pasture covered by flocks of sheep." This aspect of whiteness, occasioned by the naked condition of the slain, must have been a more constant feature of a recent battle-field amongst people who wore little clothing at any time, and were likely to cast that little away in a headlong flight.

We may thus, perhaps, understand from this verse that the chief slaughter took place in and about Salmon, concerning which place see Judges ix, 48.

The whole verse seems to be a rhetorical answer to the rhetorical question of the preceding verse:—Is this your quiet crouching down as of a dove between its silvery pinions? Give answer, O Salmon, snowed over, as it were, with corpses!

v. 16. With respect to the mention of Bashan :—it seems unlikely that, as some have supposed, the mountains of Bashan should be here put for mountains in general. We have then to seek some reason of their being specially mentioned here. Some such reason might perhaps be found in the supposition that the Canaanites, when routed by Deborah and Barak, fled to the hills of Bashan for refuge. This has been supposed to be implied in v. 23 ; and for such as escaped (if any did escape) from the slaughter at Harosheth, those hills would offer an obvious shelter. Against this, it is to be considered that the slaughter at Harosheth is said to have been complete :—“ *There was not a man left.*” Though we need not understand this literally, yet it does not leave such scope for fugitives as to account for the mention of them, and of their place of refuge, in a song of triumph.

Considering, further, that this part of the Psalm is closely akin to those other ancient poems in which the march of the Israelites, from Sinai onwards, is described, I am inclined to think that with this 16th verse recommences the series of fragments which are to be referred

to that march. And therefore it occurs to me to dissociate the Bashan of this verse from the territory N.E. of Jordan usually understood by this name; and to identify it with the *Mattanah* of Numb. xxi. 18, 19, a station of the Israelites upon (if not *within*) the borders of Edom. *Mattanan* or *Mattanin* is the Aramaic form of Bashan; and *Mattanoth in Edom* seems to be expressly mentioned in v. 19 of this Psalm.

The LXX. render בָּשָׁן in this verse by πῖον, and so, in Ps. xxii. 13, אֲבִירֵי בָשָׁן, ταῦροι πίονες. They also render הַר גִּבְנִים here and in the next verse, ὄρος τετυρωμένον. In these renderings they at least give us a clue by which we may arrive at the true meaning. The mention of Bashan is so frequently found in connexion with the ideas of fatness and fertility, that it is commonly said, without any warrant that I know of, that the root itself denotes those ideas. It may be so; and, in default of other warrant, I would suggest, as above, such an origin of the name, as appears in the form *Mattanah*, "gift."

Ὁρος τετυρωμένον sounds certainly like the gross concrete for the poetical abstract. Yet הַר גִּבְנִים means literally "a hill of butter."

Comp. גְּבִינָה in Job x. 10. It is perhaps worthy of observation that the only two places in which this word occurs have, to say the least, an Edomitish colouring.

It is not unlikely that this verse is to be understood ironically. Being refused a passage through Edom, the adoption of such a sneering tone on the part of Israel is easily to be accounted for. To Israel the father's blessing had assigned the fatness of the earth. On the same occasion, such fertility had been expressly withheld from Edom. It is most natural, therefore, that Israel should now taunt Edom with this barrenness, and this by way of irony:—*O you goodly mountain, you mountain of Bashan: O you mountain of fatness, you mountain of Bashan.*

And the taunt would be all the more pointed from the consideration that the only sustenance that Israel found in this barren region was the direct gift of God. The station at which Israel had arrived when this gift was made was therefore called *Mattanah*. And since this is the form which even *Bashan* proper assumes in the Aramaic dialect, we can easily understand

the ironical application of the name *Bashan* to this place which was enriched solely by God's gift made at this time on behalf of Israel.

v. 17. Bearing in mind those passages in which God's march through the wilderness is said to have been attended with the trembling of the earth and the skipping of the mountains, one feels strongly tempted here to read, instead of תרעדון, either תרעדון or תרקדון. This temptation must be resisted. A difficult reading like this would not have been retained in the face of such plausible alternatives if it had not good authority. Though the Syriac translator read differently, yet his reading certainly included the ׀, which would, by the above-named suggestion, be eliminated. רֶצֶד is explained, by means of the Arabic, *to watch as an enemy, to regard with suspicion*. We may suppose a reference to the unwillingness of Edom to allow Israel to pass through his territory. The expostulation may thus be addressed to the mountains of Seir—*Why, O ye fat hills, do ye look so suspiciously? This is the hill that God desires to dwell in.*

The meaning of the latter part of the verse seems to be that some part of the territory of Seir was desired for the temporary sojourning of God's people. This being denied, it is added indignantly,—*However, Jehovah shall abide in it for ever.* Observe the marked distinction between ישב and שכן; and see Obadiah, 18 and 21.

v. 18. For בם סיני it has been ingeniously proposed to read בא מסיני. The verse must be compared with Deut. xxxiii. 2; and in both places קדש has probably the same meaning. *The Lord cometh from Sinai with myriads of His holy ones.*

v. 19. שבית שבי. Comp. שבה שביך in Judges v. 12. Both here and there we seem to hear echoes of some one ancient song of triumph. It is not easy to conjecture *of whom* the words of the text are spoken, or upon what occasion.

The parallelism of this place with Deut. xxxiii. 2, where Seir is mentioned in connexion with Sinai, will prepare us for the mention of Edom in this place. Accordingly, as suggested above, I would render מתנות באדם *Mattanoth in Edom*, referring it to the *Mattanah* of Numb.

xxi. 18, 19. Let it be observed that immediately before this mention of Mattanah occurs that curious bit of itinerary extracted from what is called "The Book of the Wars of the Lord." The extract consists of a few names in an archaic form, the first of which is *והב בסופה*—a name which I believe is identical with *Mattanah in Edom*. There is, of course, no difficulty in identifying *והב* with *מרתנה*;—it remains to identify *סופה* with *אדם*.

From the later Egyptian and the Hebrew name of the Red Sea, *ים-סוף*, it has become usual to identify the word *Suph*, wherever it occurs, with this Sea. I shall, however, show that the name is found without mention of any sea, and in reference to places which, though remote from the Red Sea, may not unreasonably be presumed to lie within the limits of Edom.

That the Egyptians would be unlikely to name this sea from its *needs*, or from any other physical peculiarity, appears from the consideration that peculiarities are discerned only by those who have observed many examples. A people must be familiar with many seas before they



denote their own sea by the peculiarities of its physical phenomena.

On the other hand, it is the most natural, and actually the most usual, practice, to denote a narrow sea, or any other such boundary, by the name of the people beyond. Our own island will furnish illustrations of this truth, in the *German Ocean*, and the *Irish Sea*. The *English Channel* is no exception, since this name was first given by those on the opposite side.

There is thus an antecedent probability that the origin of the name *Suph* is to be sought in the name of the people who occupied, if not solely yet chiefly, the North-Eastern shores of the Red Sea.

That the territory that went under the name of Edom extended to these shores appears from 1 Kings ix. 26. That the territory that went under the name of *Suph* extended to the northern boundaries of Edom, and that, therefore, *Suph* is to be identified with Edom, will sufficiently appear from these citations that follow, viz.

(a) In Exodus xxiii. 31, God promises to

Israel thus :—*I will set thy bounds from the Sea of Suph even unto the sea of the Philistines.*

A minor consideration first occurs, viz. that since the Mediterranean Sea is not elsewhere called the Sea of the Philistines, it is probably a name chosen as antithetical to another ethnological designation. This will put an ethnological meaning upon *Suph*.

But a far more important consideration is that the *Red Sea* was certainly not one of the prescribed boundaries of the promised land. If it had been, then God's promise would have been discharged immediately upon the passage of this Sea. However the kingdom of Judah may have been long afterwards extended in this direction, it is certain that the promised land was the land of Canaan. Even if it were allowable to suppose here a strong hyperbole, or in other words a gross exaggeration,—yet this supposition would be precluded by the fact that the promise follows immediately the mention of those nations that inhabited Canaan. "These nations," saith God, "will I drive out from before thee . . . , until thou inherit the land." Then immediately comes the mention of the *Sea*

of *Suph*, as one of the boundaries of the land so evacuated; and by this we cannot, I think, avoid understanding the Salt (or Dead) Sea. Anyhow, it is incredible that the Red Sea should be intended.

(b) With the passage cited above compare Numb. xxxiv. 3, "Then your south quarter shall be from the wilderness *Zin*, *along by the coast of Edom*, and your south border shall be the outmost coast of the Salt Sea eastward."

Since Edom and the Salt Sea are thus mentioned as continuous boundaries, it is likely enough that the Salt Sea might be known by the name (amongst many names) of the Sea of Edom. It seems certainly identical with the Sea of *Suph* mentioned in Exodus xxiii. 31.

(c) In Numb. xxi. 4, it is said that Israel "*journeyed from Mount Seir, by the way of the Red Sea, to compass the land of Edom.*" So our English Version gives the passage.

Now it is certain that the Israelites were making for the *Dead Sea*, and I suppose this sea to be here intended by the words *Yam Suph*.

The usually accepted itinerary makes the

people return from Mount Hor to the *Red Sea*, in order to get outside of Edom. But this was surely unnecessary. Their next station mentioned in this place is Oboth; although in the more detailed itinerary given in the 33d chapter two stations intervene between Mount Hor and Oboth, viz. Zalmonah and Punon.

We have yet another account of these stages, viz. in Deut. ii. 1—8. In the 8th verse our English Version gives the course as “through the way of the plain from Elath and from Ezion-Geber.” But the express assertion of the Hebrew text is that the new course was *out of* that way,—not *through* it. That way of the 'Arabah from Ezion-Geber was the way by which the Israelites had come. A continuance in this way would have taken them through Edom. Upon Edom's opposition, they turned *out of* this way. Yet this passage has always been adduced in support of the opinion that the Israelites retraced their steps from Mount Hor to the Red Sea. Moreover,—if this were the case:—if Israel had really returned to Elath and Ezion-Geber, these stations would certainly have been named in the minute

itinerary of Numb. xxxiii., since the comparatively unimportant names of Zalmonah and Punon are there given.

We are thus forbidden, by the accounts in Deuteronomy, to understand the *Yam Suph* of Numb. xxi. 4 as denoting the *Red Sea*. It therefore probably denotes the *Dead Sea*. But if the sea at each extremity of Edom is denoted by the name *Suph*, it would appear that *Suph* is itself a synonym of *Edom*.

(d) The words immediately in question, viz. Numb. xxi. 14, plainly refer to transactions upon the border of Edom, yet remote from the Red Sea.

(e) In Deut. i. 1, Moses addresses Israel upon the very banks of Jordan, in a place otherwise described as *over against Suph*. It is perfectly incredible that, under the circumstances, any reference to the Red Sea is intended. It is certain that the situation was just beyond the borders of Edom, and that in such a minute description its position relative to Edom would be mentioned.\*

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\* In connection with the observation that the depression known as the '*Arabah*' is continuous from the Red

(f) In Judges xi. 16, mention is made of the arrival of Israel upon the borders of Edom in these words :— *When Israel came up from*

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Sea to the Dead Sea, and even beyond, Dr. Robinson says :—“ The difficult passage in Deut. i. 1, admits in this way an easy explanation. The Israelites were in the plains of Moab opposite Jericho ; and are there described as *in the Arabah over against the Red Sea, i.e. in the part opposite to the Red Sea, or towards the other end.*”

Now the Hebrew words are these :—

בערבה מול סוף.

We are thus expected to believe that the preposition מול has this very pregnant meaning,—*that part of the 'Arabah which lies at the end opposite to that end at which the Red Sea lies.* A scornful non-Hebraist hereupon remarks that Hebrew is certainly a very wonderful language.

It might have occurred to Dr. Robinson that the expression is *Suph*, and not *Yam Suph*, and that this omission of the word *Yam* (*Sea*) is most instructive, as showing that *Suph* denotes something independent of the Red Sea. The next step would have been obvious. Since *Suph* gives the name to the Sea at one point and to a station considerably remote from that Sea, the name is certainly proper to the territory or the people that lies mainly between these points.

It ought to be added that Dr. Robinson acknowledges that he is indebted to Prof. Hengstenberg for this “easy explanation,”

*Egypt, and walked through the wilderness unto the Sea of Suph, and came to Kadesh, Then Israel sent messengers unto the king of Edom.* I think it will appear that the connection of the Sea of Suph with Edom is the only conceivable reason for its being mentioned here. The case would have been very different if it had been said, *When Israel came out of Egypt and had crossed the Sea of Suph &c.* In this case, the crossing of the Sea would have been an incident of the coming out of Egypt. But, as the words stand, they are plainly intended to mark an incident of the arrival on the borders of Edom. In short, the words have a meaning only if we understand the *Sea of Suph* to be the *Sea of Edom*. They may be translated thus:—*When Israel had arrived at Edom's boundary, the Red Sea, and, indeed, had advanced as far as Kadesh, then Israel sent messengers to the king of Edom.*

It will already have occurred to the reader, that the foregoing assumptions are confirmed by the name of the *Red Sea*, which we have received from the Greeks. The attempts that have been made to connect this name with physical phenomena are childish, from beginning to end.



They are also the more unwarrantable inasmuch as the Greeks themselves referred the name to a mighty ruler, or people, on the Arabian side. It can hardly be doubted that the Greeks derived their knowledge of this Sea from the Phœnicians. The Phœnicians would hear it spoken of by the Egyptians as the Sea of Suph ; but they would know that Suph was one of the many synonyms of Edom. To them, therefore, it was the Sea of Edom, the Sea of the Red Man,—and they communicated this knowledge to the Greeks, who again reproduced the name in their own language.

It is easy to see how the name *Edom* would be more familiar to the Phœnicians than *Suph*, whilst yet the reference of the latter name would be obvious to them.

In modern times, proper names have lost their meaning. They are used for purposes of *denotation*, and not at all for *connotation*. In earlier times, a proper name was expressive of some quality of the person or thing to whom it was applied. It was therefore capable of translation from one dialect or language to another, without losing its personal reference. Thus



*Edom* was also called *Esau*. This latter name re-appears as *Seir*, with the same meaning. And thus we are brought to a still further identification of *Suph* with *Edom*. I mean the exact equivalence of *Suph* with *Seir* :—the idea of violence, roughness, as of a tempest, being common to that *Suph* which supplies the Hebrew name for the Red Sea and to that name of *Seir* by which *Edom* was so frequently denoted:

There is no difficulty in referring these names to a time when they were epithets, rather than proper names ; and it is worthy of observation that in the Book of Job, which seems certainly to be of Edomitish origin, these two roots are used, to all appearance, indifferently.

Although this argument depends to some extent upon conjecture, it yet seems to me to be sufficient to bear the weight that I would lay upon it,—viz. to show at least the probability of my identification of the מתנות באדם of the text with the יהב בסופה of Numb. xxi. 14.\*

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\* This passage in Numb. xxi. 14, 15, is almost unintelligible in consequence of its isolation. A literal translation is as follows :—*A gift in Suphah, and the streams*

There can be no doubt that the well mentioned in Numb. xxi. 16, is the water of the rock struck at Kadesh. That the gift of water at Kadesh may appropriately be regarded as a *gift in Edom*, will appear from the considerations that Kadesh was on the border of Edom, (Numb. xx. 16), and that thus it was when the Israelites had reached the territory of Edom that they felt the want of water. This want they would connect with the well-known barrenness of Edom; and the miraculous supply of that want would naturally be spoken of as a *gift in Edom*.

Dr. Robinson, in his *Biblical Researches*, (II. 582), has identified the Kadesh, at which this gift of water was bestowed, with the important fountains which are now known as *Ain-el-Weibeh*. So he writes the name, both in English and Arabic, following to the best of his

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*Arnon and Eshed ; the streams which He poured forth for the dwelling of Ar.*

For this meaning of נָמַךְ see note on Ps. xvii, 11. The remainder of this relic, viz. the words

וְנִשְׁעַן לַגְּבוּל מוֹאָב

must probably be interpreted in connection with the מִשְׁעָנֹת of the 18th verse.

ability the glib pronunciation of his Arab guides. But, according to M. de Bertou, the Arabs pronounce the word *Whébé*; and to this opinion Dr. Robinson seems to assent, (II. 661), notwithstanding that he has himself adopted the form *Weibeh*. It is therefore very remarkable that he has thus, unintentionally, and without any etymological clue or bias, identified the *Wahab* or *Mattanah* of Num. xxi. with the *Ain-el-Whébé*, or *well of the gift*, of the present day.

Should the reader feel inclined to look further into this extract from the Book of the Wars of the Lord, I may point out that the song at the digging of the well probably belongs to it, and that therefore the 14th, 15th, 16th, and 17th verses, with half of v. 18, must be regarded as parenthetical. In v. 13, the Israelites are in the wilderness. Then comes the poetic interlude, in which mention is made of *והב בסופה* (in connection with the digging of the well), and of the brooks Arnon and Eshed. And then, in the middle of v. 18, the prosaic account is resumed from v. 13,—viz. from the station in the wilderness. And it seems to me that in this resump-

tion of the narrative, the poetical part is repeated, or ignored. The archaic וַהֲבַ בְּסוּפָה appears here as *Mattanah*, and the brooks as *Nahaliel*—i.e. *brooks of God*, so called as proceeding from His *gift* at Mattanah.\* Apparently the archaic fragment has been interpolated without disturbance of the narrative, which proceeds with the journey from the wilderness to Mattanah and from Mattanah to Nahaliel, just as if these names, and the events connected with them, had not been mentioned in the archaic parenthesis. Take away that parenthesis, and there is no gap.

It would appear that this place was supposed to derive its fruitfulness solely from this gift of God at this time made,—viz. this well concerning which God said (Numb. xxi. 16), “Gather the people together, and *I will give* them water.” This supposition would account more fully for the tone of this 68th Psalm at this point. The expostulation, “Why look ye so suspiciously?” may be addressed to the hills that are enriched by God’s gifts; nay, which take

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\* So Le Clerc identifies the וַהֲבַ of v. 14 with the מַתָּנָה of v. 18.

their name (*Bashan* quasi *Mattanah*) in commemoration of those gifts. And this would further appear from the expression אַף סוררים. Gifts are bestowed upon Edom, *yea even upon the sullen and stubborn*; in allusion to their sullen refusal to let Israel pass through their borders. For סוררים here means stubborn enemies, as in v. 7, rather than rebels amongst the Israelites.

It is beyond my scope to enter at large upon the difficulty that attends St. Paul's supposed citation of this passage מַתָּנָה בָּאָדָם לַקָּחַת in Eph. iv. 9, as ἔδωκε δόματα τοῖς ἀνθρώποις. But, (passing over, of course, the rendering of בָּאָדָם, of which another instance occurs in Acts xv. 17) it seems to me that the prominent idea of מַתָּנָה בָּאָדָם is most certainly the idea of *giving*: that the words, being taken, as I suppose, from a very ancient record, may perhaps have no essential connexion with the preceding word לַקָּחַת, and that therefore St. Paul's citation may have reference solely to that ancient record, and so altogether exclude the word לַקָּחַת. It is to be added, however, that the Chaldee Targum and the Syriac give here for לַקָּחַת (in accordance with St. Paul) יְהִבְרָא.

And it may perhaps be worthy of inquiry, whether the לקח of the present text may not be a more recent substitution for the archaic יִהַב. The affirmative supposition is warranted (*a*) by St. Paul's citation, and (*b*) by the consideration that the word יִהַב seems to have denoted originally the idea of *bearing* or *carrying*,—whether *to* a person, (which is *giving*), or *from* a person, (which is *taking*).

With regard to (*a*) St. Paul's citation, I will not urge the authority of the Syriac in addition to that of the Apostle, because since the Syriac Version of the Old Testament was made in Christian times, it is not impossible that the translator made his version of this place to correspond with St. Paul's quotation. I say this is not impossible ;—but it is quite as likely that the Syriac translator acted quite independently of St. Paul's authority, but upon the same grounds, and induced by the same reasons, as those occupied and admitted by the Apostle.

With regard to (*b*),—That יִהַב meant originally *to bear*, appears from the noun substantive יִהַב, *a burden*, in Ps. lv. 23, where no other meaning is admissible. We are war-

ranted, also, by the analogous usage of other languages, in assigning this more general meaning to the original word. Thus the Greek *φέρω*, meaning in general *to bear*, branches out into the two specific, and apparently opposite, meanings of *giving* and *taking*. Comp. the Homeric expressions *δῶρα φέρειν*, *to give gifts*, on the one hand, and *ἄγειν καὶ φέρειν*, *to plunder*, on the other. Comp. also the two-fold usage of the word *μισθοφορέω*, viz. (1) of *receiving* wages, and (2) of *paying* wages. In Latin we observe the same two-fold usage of *fero*, as (1) in the expression corresponding with the Greek given above, *ferre et agere*, *to rap and rend, to plunder*, and often where the idea is plainly that of *receiving*; and (2) in the words that denote *offering*, as of sacrifice &c.

Upon this supposition, therefore, viz. that the primary idea of *יהב* was that of *bearing*, it is easy to see how it might come to mean sometimes *to give*, and sometimes *to take*, according to circumstances. Of its actual use in the sense of *taking* we have at least one example, viz. in Deut. 1. 13,—*Take to you* (*הבו לכם*) *wise men*.

It thus appears to me not unreasonable to



suppose that the equivocal word יִהְיֶה stood in the archaic relic which is here incorporated into this Psalm: that the compiler of the Psalm took it in the sense of *receiving*, and substituted לָקַח; and that St. Paul took it in the sense of *giving*.

How St. Paul got his knowledge of this original reading is a question that reaches beyond the scope even of conjecture. But that he was aware of a reading differing both from the Septuagint Version and from the Hebrew text from which that version was made, is undeniable.

לִשְׁכֵּן יְהוָה אֱלֹהִים *That the Lord God may dwell among them*, sc. amongst the stubborn enemies, is an allowable rendering. But we must understand a temporary sojourning only.

v. 20. *Blessed be the Lord, who daily taketh away for us (our sins), i.e. who daily pardons us.* Since the meaning and use of עָמַס seem to be closely analogous to the meaning and use of נָשָׂא, I would compare the words of the text with אֵל נָשָׂא הַיִּיתָ לָהֶם in Ps. xcix. 8.

v. 21. לְמוֹת הַחַיִּים must mean "the sources of death," as מְנוֹצְחוֹת הַחַיִּים, in Prov. iv. 23, means "the sources of life." The emphatic



לנו, “to us,” at the beginning of the verse, seems to require an antithesis in the second clause. As far as *we* are concerned, He is the God of Salvation ; as far as the enemies are concerned, to the same Lord our God belong the sources of death. Accordingly, God’s dealings towards the enemy form the subject of the next verse, and the verse following returns to the mention of the favoured ones ; in accordance with a law of sequence in Hebrew poetry,—viz., that where there is repeated mention of two subjects, A and B, the order is not always, as with us, A B, A B ; but A B, B A. This order is not artificial. Naturally, in speaking of *this* and *that*, upon repeated mention, the nearest to notice—viz. *that*, becomes *this* ; and the furthest off—viz. the first mentioned (as *this*)—becomes *that*.\*

v. 22. With ימחץ ראש איביו קרקד שער compare מחץ פאת מואב וקרקד כל בני שט in Numb. xxiv. 17, and פאת מואב וקרקד בני שאון in Jer. xlviii. 45.

That these are all echoes of some one an-

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\* See Isaiah vi. 10, where we find in the first clause *the heart ; the ears ; the eyes* ; and, in the second clause, *the eyes ; the ears ; the heart*.

cient original can hardly be doubted. If then it be asked whether that original contained the word קרקר or the word קדקד, the reply of the textual critic will certainly be given in favour of the more unusual, the more difficult, form, that appears, as it happens, in the older document, viz. the קרקר of Numb. xxiv. 17.

Now if, in this 22nd verse of the 68th Psalm, we substitute קרקר for קדקד (which, however, I by no means insist upon), what becomes of the שער, the *hair* without the *head*? We must certainly, in this case, take שער as i.q. שעיר, which I propose. In proposing this, I do not insist upon the substitution of קרקר for קדקד. That the former is the original, and that קדקד is a blunder, I do not doubt; but it seems to me that the blunder was either made or adopted by the compiler of the Psalm. I think so, because the word ראש seems to be preferred to פאת on account of its being a parallel synonym with קדקד. If the compiler of the Psalm had not read קדקד, he would have been under no temptation to substitute ראש for פאת.

But, apart from these considerations, the mention of the *hair* of the head, in this place,

seems to me utterly without meaning, if not ridiculous. For these two are the only allowable renderings—viz. :—

(1) The head of hair of him that walketh, &c., or

(2) The head of hair that walketh &c.

There is therefore more than one inducement to the conjecture that שֹׁעֵר, in this 22nd verse, stands for שֹׁעִיר. And the conjecture, if it is worth anything, is plainly corroborative of those others upon which I have built up my interpretation of the preceding verses,—viz., the reference of them to the circumstances of Edom's churlish behaviour towards Israel. "*Behold God smiteth the head of His enemies : the head of Seir (i.e. Edom) who persisteth in his transgressions,*" (מִתְהַלֵּךְ בְּאַשְׁמִי). The idea of *persistence* in transgression is intended. Now, in the first chapter of the book of Amos, Edom is mentioned, amongst others, as one whom, "on account of three transgressions, yea on account of four" (i.e. on account of persistent transgression) God will not restore (לֹא אֲשִׁיבֶנּוּ). The word does not mean always restoration from captivity ; but here, and often elsewhere, it is used,

generally, of restoration from evil to good. It is in this light that I regard the אָשִׁיב of the next verse.

v. 23. Whether we should render this verse "*God hath said from Bashan, I will restore,*" &c., or "*God hath said, I will restore from Bashan,*" &c., seems to me doubtful. But what place is meant by *Bashan*? If my view of the parallelism of this and the two preceding verses be correct, then we may still understand by Bashan the Mattanah above mentioned, and may suppose a reference again to the same circumstances of Edom's ungracious behaviour. Otherwise, the reference may be to Bashan proper, and to the conflict between Israel and Og, the King of Bashan. In either view, the meaning seems to be that God, who restored Israel from the depth of the sea, will restore him from these untoward circumstances, whatever they may have been. God hath said—"I restore (thee) from Bashan: I restore (thee) from the depth of the sea." Compare the expression in Psalm xiv. 4, *They eat up My people: they eat bread*; which means, *As they eat bread, so* &c. Thus here *As from the Red Sea, so from*

*Bashan, do I restore.* The force of this assurance to Israel is perceived by comparing it with the denunciation repeated in the first chapter of Amos, and referred to above, לֹא אֲשִׁיבֵנו, "I will not restore him," sc. the enemy of God's people. See also the note on v. 31.

v. 24. *That thy foot, yea also the tongue of thy dogs, may be dipped in the blood of thine enemies.* I remove מִנְהוּ from this to the next verse. It is altogether omitted in the Syriac. With regard to the remainder, as above rendered, the construction seems strangely dislocated. Yet a completely parallel construction appears in Numb. xxiv. 18, and another in Judges v. 18. Compare also vv. 9 and 18 of this Psalm, and see my note on Ps. lxvi. 2.

Ps. lxviii 24. תִּמְחֹץ רִגְלֶךָ בְּדָם  
(לִשׁוֹן כְּלָבִיד) מֵאֵיבִים

Numb. xxiv. 18. וְהָיָה אֲדָוָם יִרְשָׁה  
(וְהָיָה יִרְשָׁה שְׁעִיר) אֵיבָיו

Judges v. 18. זָבָלוֹן עִם חֶרֶף נִפְשׁוּ  
לְמוֹת (וּנִפְתְּלוּ) עַל מְרוֹמֵי שׂוּדָה

The peculiarity of all these cases is this—viz., that in the course of predication concerning some one object, and before that predication is

completed, a second subject is intruded. I have enclosed this second subject in brackets, so as to show its abrupt intrusion in each case.

In our text, it may perhaps be permitted to read (with one MS.) מִחוּץ for רִחוּץ. See Ps. lviii. 11,

v. 25. Taking in the last word of the preceding verse, I read מִנְהוּ רָאוּ, and render, “*They have marked, they have seen.*” In order to this, the only thing to be assumed is the existence of \* a form מִנָּה, intermediate between the known forms מִנָּה and מִנְהוּ, and with the same meaning—viz., of *dividing*. From this origin, which is common to all Hebrew verbs of *perceiving*, the transition to the meaning of *accurately observing* is obvious. With regard to the assumption of the intermediate form מִנָּה, it may be thought sufficient to point out that Gesenius, in like manner, assumes a form גִּלָּה as intermediate between גִּלָּה and גִּלָּה.

בְּקֶדֶשׁ. See note on v. 18.

v. 26. This verse seems to show that the *goings* or *processions*, spoken of in the preceding verse, as having been observed by the peoples, were of a *peaceful* character. They were also

*jubilant* processions. The question obviously arises—With reference to what occasion was it appropriate to remind the nations that they themselves had observed the peaceful jubilant progress of Israel? It is possible that this question may be answered in more than one way; but one answer, connecting these verses with those that precede, may not be altogether unwarrantable. It is conceivable, then, that the opposition of Edom, the expostulation of Israel, the appeal to Israel's harmlessness, and to the beneficence, within the borders of Edom, of Israel's God, may be referred to here. That there were rejoicings, attested by a national song, upon the opening of the well at Mattanah, we are informed by the history in the book of Numbers. It was therefore regarded as an event worthy of being nationally celebrated.

v. 27. Probably this verse is to be put into the mouths of the singers. It may be a part of their song. Upon the supposition given in the preceding note, there is a peculiar significance here in the expression, "From the *fountain* of Israel." It is a wanton obliteration of a clue (where the least clue is so valuable) to say,

as Gesenius does, that the "fountain of Israel" means "the seed of Israel."

v. 28. "Four of the tribes," says Dr. Perowne, "are mentioned by name as taking part in the procession, these four being representatives of the rest." There must, however, be some historical reason for the mention of these four; and the reason alleged by Dr. Perowne for the mention of Zebulun and Naphthali is probably the true one—viz., that it has reference "to the part which they played in the war against Sisera, and the position they occupy in the Song of Deborah." To this I add, that Benjamin is noted in the history of this period for his predatory attacks upon the enemy, and Judah as being the first tribe that was engaged in the war of extermination in the land of Canaan. We may render רדם "their devastator," and רגמם "their thundering." רגם means "to stone—i.e., to pour down stones upon any one." It is certainly not connected with any word meaning "a stone," and we may therefore be justified in connecting it with רעם "to thunder," as if "to thunder down upon."

But why should the four most formidable



tribes be mentioned in connexion with the peaceful procession of Israel? I suppose these verses to belong to a time subsequent to the defeat of Sisera, though referring to earlier events. The continued enmity of Edom—continued till his disastrous overthrow in the Valley of Salt in David's time—would occasion continual reference to the earlier manifestations of his churlishness. This passage seems such a subsequent reminiscence:—"They marked, they saw, Thy goings, O God. There were the singers, the minstrels, &c. There, in peaceful procession, were those who were afterwards so formidable—Benjamin, Judah, Zebulun, and Naphthali.—These terrible ones were seen, represented by their princes, engaged in the peaceful and beneficent occupation of digging a well."\*

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\* The striking of the rock by Moses (Numb. xx. 11) and the digging of the well by the princes, by the direction of the lawgiver (Numb. xxi, 18) are not to be regarded as two events. It may serve to reconcile the two accounts if we consider that the rock is not necessarily a mass of stone rising above the ground, but that it is more likely a rocky stratum on or below the ordinary level. To smite this with a rod is much the same as to pierce it with a staff. It is surprising that this preconceived notion of a rock considerably prominent above the surface should so far weigh

v. 29. "*Thy God hath appointed thy glory,*" that which is the "glory of thy strength," sc. the ark of the covenant. This is called ארון עֵץ in Ps. cxxxii. 8; and is denoted, according to Gesenius, by עֵץ alone in Ps. lxxviii. 61.

id. "*Strengthen, O God, that which Thou hast wrought for us.*"

v. 30. "*For Thy temple's sake, up to Jerusalem shall kings bring presents unto Thee.*" So Symm., διὰ τὸν ναόν σου. For this meaning of the prep. מִן, see note on Ps. xii. 6.

יִבְלִי שֵׁי. See the same expression in Ps. lxxvi. 12.

v. 31. נָעַר. This word gives a clue by which we may arrive at the meaning of the verse. For the word is that which is used to denote the drying up of the Red Sea for the passage of the Israelites. See Ps. cvi. 9; and, in the same connection, lxxvi. 7. The "beast of the reed," חֲזִית קִנָּה, is, no doubt, the crocodile, symbolizing Egypt. That the crocodile inhabits

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with Dean Stanley, that he opposes Dr. Robinson's identification of *Ain-el-Weibeh* with the well in question, on the grounds that he could there find no rocks more than three or four feet high.

the Nile rather than the Red Sea, is not opposed to this interpretation. If the "beast of the reed" symbolizes Egypt, and Egypt was overthrown at the Red Sea, then to say that God rebuked the "beast of the reed" is as much as to say that God rebuked Egypt; and the expression in Ps. cvi. 9 (וַיַּעַר בֵּים־כּוֹף) tends to identify this rebuke with the overthrow at the Red Sea.

גַּעַר must not be taken as imperative, but as Kal preterite, in accordance with בָּזַר in the second clause. "He hath rebuked—He hath scattered." As here we find Egypt spoken of as "the beast of the reed," so in Isaiah li. 9, 10, we find undoubted mention of it as the *sea monster*, רֶמֶסִּין. There also we find the drying up of the Red Sea spoken of as the wounding of this sea-monster; and there too (v. 11) the result of this victory over the sea-monster is said to be that "the redeemed of the Lord *shall return* (יָשׁוּבוּן) and come to Zion." This last statement may well be considered as throwing light upon the words of v. 23 of this Psalm—viz., "I *cause to return* (אָשִׁיב) from the depths of the sea." See also Ps. lxxiv. 13, 14.

אֲבִירִים. These are the *bulls* (i.e. the princes) of Egypt, as distinguished from the *calves of the people* (עֲגֹלֵי עַמִּים), i.e. the lower orders. To see the reference of this place to the departure of Israel from Egypt, compare with it the mention of the spoiling of the mighty in Ps. lxxvi. 7. There it is said, in connexion with that rebuke (מַגְעֵרָה) by which God destroyed “the chariot and the horse,” that “*the mighty*” (אֲבִירֵי לֵב)—the *bull-hearted* (as we should say the *lion-hearted*)—“*were spoiled*.” Here, in connection with the same rebuke (נֶעַר) the same mighty ones (אֲבִירִים) are mentioned as “bringing pieces of silver.” This seems surely to point to the “spoiling of the Egyptians” by the Israelites, upon their departure from Egypt; when they “borrowed” of them “jewels of silver and jewels of gold.” The meaning of this place seems to be that the rebuke of Egypt bears down upon all alike, high and low, rich and poor, who (collectively, in the singular) submit themselves to the Israelites by these offerings of silver.

רַפַּס *to trample*: Hithpael, to allow oneself to be trampled upon:—to submit oneself.

רֶצֶץ, a *piece, fragment*; from רָצַץ, to break.

The word may perhaps indicate the haste with which the Egyptians *broke off* (sc. from their ears) their jewellery ; just as afterwards the Israelites *broke off* theirs for the manufacture of the golden calf.

v. 32. This verse seems to be connected in idea with the preceding verses somewhat in this way—viz., that as of old the princes of Egypt submissively offered pieces of silver to Israel, so now also princes shall come out of Egypt, in order, as it is said in v. 30, to bring presents unto the God of Israel.

חֲשֻׁמְנִים. Other quadrilaterals with an initial ח are חֲנַמִּל (see Ps. lxxviii. 47), חֲבַצֶּלֶת, and חֲדָקָל ; in none of which does the ח appear to be radical. Probably therefore the word before us is to be referred to the root חֲשַׁן, with the idea of *wealth, richness*, derived, as is usual, from that of *fatness*. The Egyptian origin of the word, which was adopted by some of the older commentators, and which, I observe, finds favour with the writer (*sub v.*) in Smith's dictionary of the Bible,—is unsuitable, and is ignored by the LXX., who, if it had been the true origin, could hardly have been ignorant of it. Their render-

ing, *πρέσβεις*, is adequate, though not literal. A more literal rendering would bring out the pregnant meaning of the word—viz., thus:—“The fat ones come out of Egypt,” as if bringing their fatness, i.e. their wealth, with them.

כוש תריץ ידיו לאלהים, “*Cush quickly yields submission to God.*” נתן יד means to submit oneself, as in Ezek. xvii. 18; Jer. i. 15; Lam. v. 6; 2 Chron. xxx. 8. Now the Hiph. of רץ means *to give quickly, to run to give*. See 1 Sam. xvii. 17, where הרץ means *Run-quickly-with-the-gift-of*, sc. these cheeses, &c., to thy brethren. Therefore the expression יד תריץ is to be understood as i.q. נתן יד, with the additional idea of promptness, alacrity. Quite analogous is the use of Pi. of מדר in Gen. xviii. 6.

The inconsistency between the fem. form of the verb and the masculine suffix of the noun is of such common occurrence as to create no special difficulty here.

v. 34. Some have proposed to take סלה from the preceding verse, and prefix it, as סלו, to this verse, so as to read סלו לרכב as in v. 5.










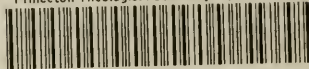
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